



BHAGAVAD GITA

BHASYA

CHAPTER 13

Ksetra Ksetrajna Vibhaga Yoga
(Field and its knower)

35 Verses

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CHAPTER 13 - SUMMARY
KSHETRA – KSHETRAJNA VIBAGA YOGA
 (35 Verses)

VERSE 1 - 8

Keshtram – Kshetrajna /
Jiva / Isvara – Experienter /
Subject

Verse 2, 6, 7

- Objective universe
- Avyaktam / Prakrti
- Mahat – Cosmic intellect
- Ahamkara – Cosmic Ego
- Subtle / Gross elements
- Body / Sense organ/
Mind + Modifications
- Experienter/ Subject

Verse 2, 3

- All pervading one, conscious principle illumining all bodies = Lord/ Brahman
- **Verse 3** – Aikyavakya
- Purusha obtaining in the Body – Karta / Bokta
- Identified with B/M is Jiva with Limitations

VERSE 8 - 12

VERSE 13 - 18

VERSE 19

VERSE 20-24

VERSE 25 - 35

Jneyam

- “Truth”
- Beyond Sat / Asat
- Shines in the Body
+ World
as Existence
- Pure – Different
than B + World
- See By Adhyaropa
+ Apavada

Jnanam
Values

- Humility, Forebearance,
Dispassion, Samatvam
- Discrimination
- Discipline
- Desire

Glory of
Knowledge

Purusha + Prakrti
(Together is creator)

PuruSha

Prakirti

- | | |
|-------------------------------|-------------------------------------|
| - Concious | - Inert |
| - Changless | - Changing |
| - Real | - Unreal |
| - Illuminator of
B/M/World | - Body / Mind /
Their Activities |
| - Absolute | |
| - Unaffected | |
| - Ever the same | |

Sadhana + Phalam

- Discriminate Between
prakrti & Purusha
- Wise Abides in the
self which is
- Everywhere / (28 + 29)
- Actionless / (30)
- Unaffected (32)
- Like Space (33)
- Like light (34)
- Illuminator + Substratum (35)

Phalam : Liberation

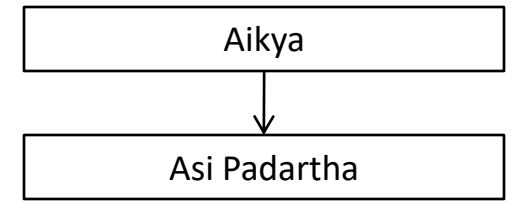
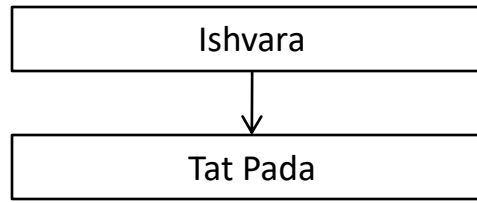
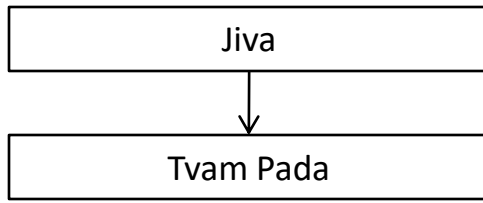
- Enquire (25 + 26) (Sankhya Yoga)
+ Abide by Dhyana Yoga

Lecture 390 : Introduction

- Madhusudhan Saraswati – Bashyam involves Tarqa, Mimamsa.
- Bashyam called = Buda Artha Deepika profound – Gudarth Tatwa Loka.
- Writes Dhyana sloka in beginning of Bhasyam of Chapter 7 + 13.
- Advaita Siddhi. Defends Advaita reply for Dvaita Mritam – written by Vyasa Tirtha – Dvaitin.
- Acharya – Tarqa, Vyakaranam, Mimamsa – Rejoinder – Advaita Siddhi for every Dosha – Great Krishna Bakta – written Bakti Rasyana from Bengal.
- Before 13th Chapter – writes Sloka.
- Blue boy of Brindavan moving in Banks of Yamuna – Dvaita Bakti overpowered him.
- Says – No greater truth than Krishna.
- Advaita Jnanam + Dvaita Bakti can coexist. Doesn't destroy Bakti.
- Dvaitam causes Samsara before Advaita Jnanam.
- After understanding Advaitam, Paramartika Satyam, Dvaitam = Kalpitam and Vyavaharika Satyam. It is nature of Dvaitam.
- Like movie he enjoys Puja. They can coexist, because one is Paramartika Satyam and another Vyavharika Satyam.
- 2 Slokas at beginning – Dhyana Vamshi – at end of chapter 18 are verses of Madhusudhana Saraswati.

Introduction to Chapter 13 :

- In Moolam – 3 Shatakas
- Chapter 13 to 18 – 3rd Shatakam, Shatakam not done by Shankara.



- Ananada Giri does it in his sub-commentary. Madhusudhana Saraswati makes it clear.

Madhusudhana :

- 7th Chapter & 13th Chapter similar.

7th Chapter :

- Ishvara mix of Para / Apra – Chetana / Achetana.

13th Chapter :

- Same definition given for Ishvara.
- Apra (Chapter 7) = Kshetrajna (Chapter 13)
↓
- Consciousness enclosed in Macro medium is Consciousness enclosed in Micro medium.
- Enclosure is different, but both refer to enclosed Chaitanyam only.

Chapter 7	Chapter 13
- Apra Prakirti	- Kshetram
- Inferior endowed with Sadhana Chatushtaya Sampatti, Gunas.	- Material content.

- 2 Natures of Ishvara indicated in Chapter 7.
- Apra Prakirti – divided into 8 parts in intermediary stage of creation.

- Before creation – one
- During intermediary – 8.
- Final stage – multifarious.

7th Chapter :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism – thus is
My eightfold Prakriti. [Chapter 7 – Verse 4]

- Apra prakirti – responsible for beautiful creation has Variety, Novelty.

Why Apra inferior to Brahman?

- Samsara Akrutvat – Doesn't have stability. Holding creates a problem.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

Deluded by these natures (stages or things) composed of
the three Gunas (of Prakriti) all this world knows Me not as
Immutable and distinct from them. [Chapter 7 – Verse 13]

- Prakirti is Mohini. Therefore Apra.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the inferior (Prakriti) but different from it, know thou,
O mighty-armed, My higher Prakriti, the very life-element,
by which this world is upheld. [Chapter 7 – Verse 5]

- My higher Prakirti by which world is Upheld – Mahavakyam given here.
- Not noticed / observed – No Big commentary by Shankara.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself,
obtaining in all bodies. That knowledge which deals
with Ksetram and Ksetrajna is (true) knowledge. This is
My teaching.[Chapter 13 – Verse 3]

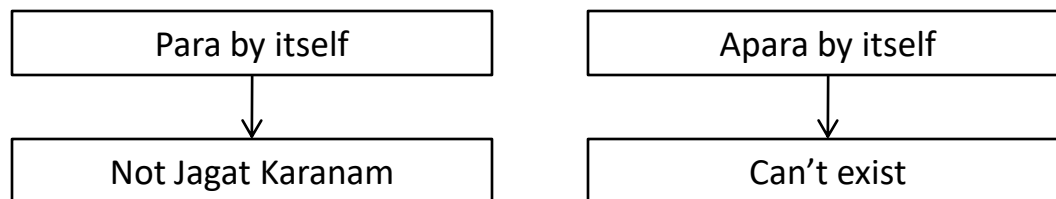
- Shankara writes 15 page commentary.
- Para Prakirti is in the form of Jeeva Butam – Consciousness enclosed within Cosmos is same consciousness with Shariram called Jivatma – Kshetrajna.
- Jeeva Butam of Chapter 7 = Kshetrajna of Chapter 13.
- Mahavakya is in both.
- Shankara doesn't divide into 3 – Tat / Tvam / Asi – in 7th chapter.

Rough classification :

- Therefore hold on to it.
- Why Para – Superior?
- Para Prakirti alone real – Ishvara.
- Master – liberated – Alone gives liberation because he is master.
- Why Master? Independently existent. Sat chit Ananda is its Nature.
- **Apara** : Inferior – because Samsara Hetutvat – cause of Bondage, has dependent existence.

Borrows 3 fundamental things :

- Sat / Chit / Ananda.
- Lord has 2 Prakirtis, 2 components.
- Lord attains Karana status, causality only when both are combined.



- Karanam = Unique mix of Paramartikam – Para Prakirti and Vyavaharika – Aparaprakirti.
- Satya Anrute Mithuni Krutyaii – Utpatti Pratibadyate.
- By combining Satyam + Mithya – Creation starts.

Lecture 370 : Chapter 13 - Introduction

7th Chapter :

- Para Pakirti – Very brief (2 – 3 verses only)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७.२ ॥

I shall declare to thee in full this knowledge combined with realisation, which being known, nothing more here remains to be known [Chapter 7 – Verse 2]

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७.३ ॥

Among thousands of men, one perchance strives for perfection ; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

I know, O Arjuna, the beings of the past, and present and the future, but no one knows Me. [Chapter 7 – Verse 26]

- Para Prakirti not elaborated for liberation.

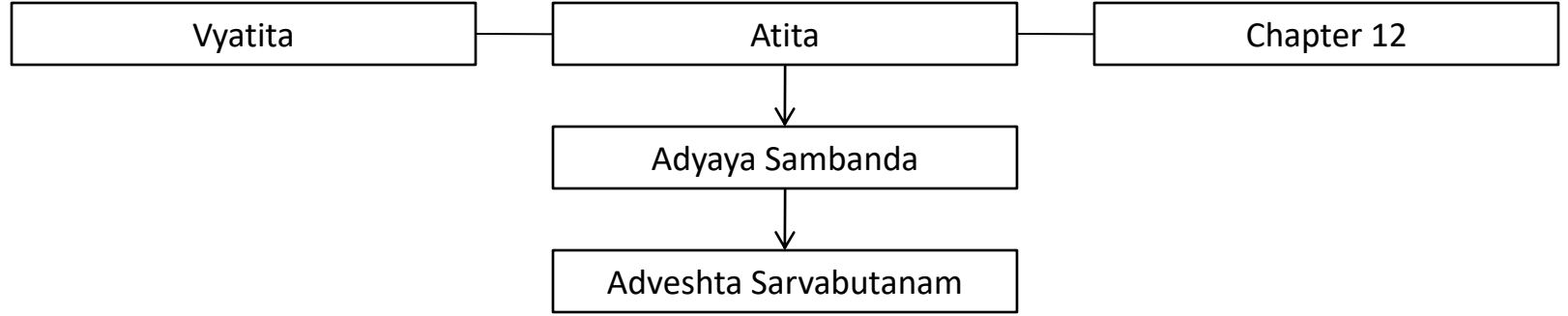
13th Chapter :

- Both Para and Apra elaborated.
- Nature of Ishvara must be totally understood for liberation – Kshetram – Kshetrajna.

Eka Rupa	Aneka Rupa	Arupa
- Know + Worship	- Know + Meditate – Dhyanam	- To be understood
- Do Puja	- Can't do Puja / Put flowers.	

- When all 3 stages completed, liberation is possible.

Connection with 12th Chapter :



- Akshara Upasakas follows Virtues – from 13 – 19.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me. [Chapter 12 – Verse 14]

- Dridha Nishchaya.
- Firm in knowledge / conviction.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥ १२.१९ ॥

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19]

- Sthira – Matihi – has conviction.

Chapter 13 :

- Expansion of Chapter 12 – Verse 14 & Chapter 12 – Verse 19 – conviction – regarding jivatma, Paramatma Aikyam, Advaita Jnanam, Dvaita Mithyatvam.

- Enjoy – Puja Dvaita Bakti.... Go to Temple, compose songs like Sadashiva Brahmendra...
- Inside in mind – Advaitam = Satyam. Bagawat Dvaita Bavana – know as Mithya.
- Don't have self pity – Dainya Bavaha – Helplessness...
- Glorify Bagawan ... don't know what to do....
- Deena Bava Rahita Dvaita Bakti Jnanis enjoy.
- Shiva Nanda Lahiri – Asks for Moksha – Written for Samsari.
- No Dainya Bava inside Because I have conviction – I am free.

Chapter 12 – Verse 13 – 19 :

- Jnanis live in Samsara with Jnana Nishta.
- 2 words describe their Jnanam.
- Tena Jnanena Yuktaha Santaha?
- Backed by which knowledge in their sub – concious mind, Jnani continues Dvaita Bakti, enjoy virtues also.
- Become dear to Bagawan?
- In their entire prayer, no seeking involved.
- Prayer with smile.
- No crying – No petition of Bakti.
- Singing, Dancing, enjoying... No tinge of Sadness – Nothing to ask. Sarvam partho mano gatham.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom.
[Chapter 2 – Verse 55]

Contrast : Paisam – Enjoying Bakta.

Ooragai – Complaining Bakta.

2nd Point :

- Apra Prakirti – Entire Universe
- Modification of Apra Prakirti.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥ ७.८ ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun ; I am the syllable OM in all the Vedas, sound in ether, and virility in men. [Chapter 7 – Verse 8]

- I am Sunlight, Moonlight, fragrance of earth in 1st rain.
- Admire creation as glory of Ishvara... Apra – Prakirti.

Aim : Vishwaroopa Darshanam :

- From 7th Chapter seeker being prepared for Vishwaroopa Darshanam.
- Everything modification of Apra prakirti... = Bagawan.
- Sarvam Vishnu Mayam Jagat – Focus of 7 – 11 Chapter... world is Bagawan.
- All is Bagawan.. Body, Mind, Family, Possessions, Profession - 5 Anatmas.
- Give up Abimana in body / Mind / world... = Vishwaroopa Darshanam. It can't give moksha as long as you have Aham + Mamakara...
- Niramama + Nirahamkara bava.... See... Idam Shariram Kuntaya....

Glory of 13th Chapter :

- Krishna wants us to also see body as Anatma.

Introduction :

Gita :

- Swamiji follows Anandagiri's Commentary on Shankara Bashyam.

Jnani :

- One who doesn't have any attachment to dress, residence, food.
- One with this mind set, attains Moksha.

Chapter 13 :

- Introduction – Bashyam – Last Paragraph.
- Prakirti in Chapter 13 = Apra Prakirti in Chapter 7 = Maya in Upanishad Endowed with 3 Gunas.
- Prakirti alone evolves into all Karyams. Physical bodies are evolutes of Maya.

Karanam	Karyam
- Sukshma Shariram	- Sthula Shariram.

Prakrti :

- **External world includes 3 factors :**
Body, Mind, world.
- Generally we understand Maya = world and leave out our Body, mind.
- See Prakirti as Body, mind & world and claiming Purusha is Moksha.
- Sakshi, Para Prakrti, Nirmama, Nirahamkara, only path to liberation.
- Most important factor in moksha is Karya, Karana Sangata Sahita Sanyasa.

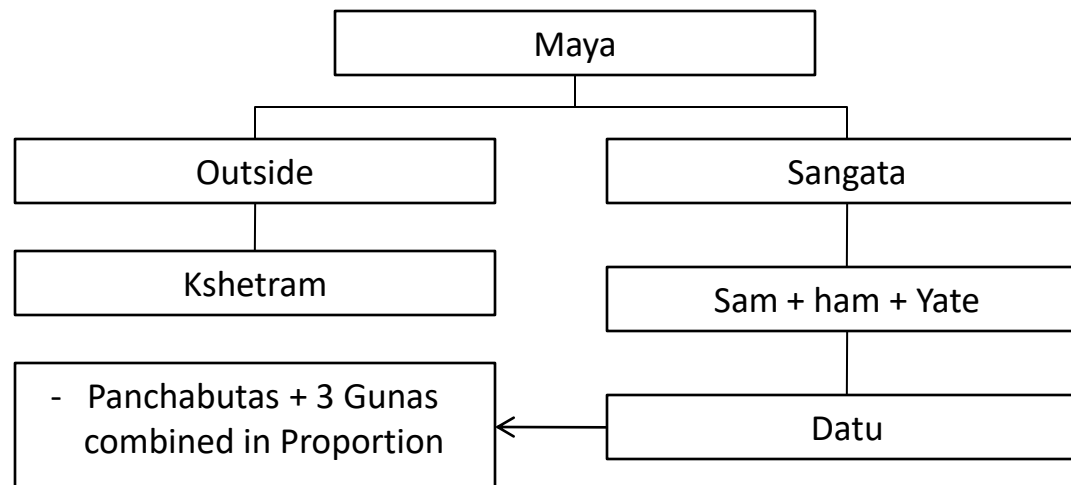
- Sanyasa – product of Prakrti.

Sarva Karya Karane, Vishaya Akarena Parijnata = Sanyasa.

Total Rejection – Dangerous.

Body / Mind	
- Use as Sadhana instrument, means.	- Not as end - Sadhyam, Samsara.
- Respect body as Sadhana Rupa	- Not as Sadhya Rupa
- Gives Dharma, Artha, Kama, Moksha Purusharthas - Prakriti – Maya Important.	

- Maya alone gives knowledge – Blesses Jiva with – Dharma, Artha, Kama Bogaha and Apavada - Moksha.
- Maya has noble intention of helping us in form of Human physical body, indriyam – 10 sense organs + mind = Maya Vikara.



- 13th Chapter – introduces Apra Prakrti stepping stone to Para Prakrti.
- Body – mind – cause of Bondage, Maya product, cause of liberation also.
- Body – called Idam Shariram.
- “This Body” – Kshetram not Aham Kshariram – I – Body – This body indicates I am not the Body.
- Body is object of perception. I am knower, spirit, Kshetrajna.

Verse 1 :

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna Said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava.

1st Sloka :

- Arjuna Uvacha... not there in Bashyam.
- Therefore 34 slokas in Chapter.

Verse 2 :

श्रीभगवानुवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages.

- Kshetram + Kshetrajna introduced.

Kshetram	Kshetrajna	
<ul style="list-style-type: none"> - Body - Modification of Prakrti. - Inert Jada Principle - Perceived - Visible - Mike - Glowing Bulb - Body can't know itself. 	<ul style="list-style-type: none"> - Conciousness, Sentiency principle, knowing principle. - Known by inference - Invisible, Non material principle, spiritual principle. - Light pervading - Electricity. - Job of spiritual principle : Makes body sentient, pervade Body / Mind / World. - Knower of Body is Bimba Chaitanyam know this and be free. - Enlivens Body. - Knower has to be concious entity. - Knowing not action, sannidi Matrena. - Actionless, processless sakshi chaitanyam. 	
	Sakshi	Pramata
	<ul style="list-style-type: none"> - Changeless Knower 	<ul style="list-style-type: none"> - Conciousness + Mind - Changing knower - Changing component is the mind. - Pratibimba chaitanyam/ Chidabasa = Mind.

- Conciousness unique to body mind complex mind.

Body	Wall
- Has Reflected Consciousness	- No Reflected Consciousness, Chidabasa
- Sentient	- Insentient
- Chaitanya Dvayam	- Inert
- Has 2 Consciousness, Original Consciousness + Reflected Consciousness (Which says Aham – I)	- Has one original consciousness.
- Chetana Padartha - When Chidabasa leaves, in dead body, Only chit is there, body becomes like wall, desk.	- Eka Chaitanyam.

- Kshetrajna – Chit or Chidabasa?
- Who is knower of Body? Kshetrajna.

Answer :

- Mixture of chit and chidabasa is called Kshetrajna – alone knower of Body / World.

Pure Chit	Pure Chidabasa
- Can't know	- Can't know, not knower
- Kevala chit api vetti iti na Shakyate	- Kevala chidabasa vetti itum na shakyasi
- No knower in wall, pure consciousness exists - Pure consciousness not knower. - Only face, no reflection possible.	- Only with chit, chidabasa possible. - In mirror, only reflection of face not possible, if I have gone away. - In mirror of Body – mind medium is mirror, chidabasa, reflection possible. - No question of chidabasa alone knowing. Mixture alone, knower of Body.

- One part chit or chidabasa referred in different context.

Chidabasa	Chit
<ul style="list-style-type: none"> - Jiva travels after death from one body to another. - Here knower = Chidabasa. - Abasa alone can travel from one Body to another. - Vasamsi Jeerani Yatha Vihaya. 	<ul style="list-style-type: none"> - Travels no where. - Jeevo Braheiva Na paraha, Satyam, Nitya, Sarvagata, Sthanuhu, Achala, Santana, Jiva eternal. - Na Jayate... Na Hanyate....

वासंस् जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥ २.२२ ॥

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

Just as a man casts off his worn-out clothes and puts on new ones, so also the embodied Self casts off its worn-out bodies and enters others which are new. [Chapter 2 – Verse 22]

He is not born, nor does He ever die ; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

- Jiva = Knower = Pramata in Vedanta Jargon	- Sakshi – knower in Vedanta Jargon.
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Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३.३॥

Know me as the Knower of the field in all fields, O Bharata. Knowledge of the field as also of the knower of the field is considered by Me to be My knowledge. [Chapter 13 – Verse 3]

- All pervading consciousness in every Body refers to Sakshi – knower.
- Sakshi by becoming chidabasa Pramata becomes knower of Body – mind complex.
- I – Kshetrajna chit alone by becoming chidabasa become knower of Body mind complex.
- When chidabasa dies, chidabasa version dies, I – chit version remains.

Realisation :

- Similarly from sleep to waking, when body comes, I become chidabasa component and live.
- Otherwise I live as chit component as in sleep.

Very important :

- Kshetrajna = Sakshi, Nirvikara Jnanata, Changeless knower.
= Chidabasa – Pramata, Savikara Jnata, changing knower.

Bashyam :

1) Idam :

- This - = Shariram here.
- Refers to world at large, all Anatma.
- Can't refer to Aham, Atma.
- Idam iti Sarva Namna.
- Any object other than me.

- C – Conciousness never idam.
- Vyushmat Pratyaya Gocharam = creation Panchabuta, Ahamkara.

My Body Kshetram?

Reason :

a) Shatatranam :

- Saviour of Jiva.
- Kshe – Kshetram, Tra = Tranam.
- This = Sthula, Sukshma, Karana Shariram
= Pain, Samsara.
- Tranam = Saviour.
- Kshetat trayate iti Kshetram.
- Body mind saves Jiva from Samsara and we gain Aham Brahma Asmi Jnanam.
- Brahman requires body to claim. I am Brahman.
- Body itself Brahman, can't know, can't think – knowing – thinking requires mind, claiming requires body, Brahman itself can't do anything.
- Brahman exists as Pure conciousness.
- Pure Conciousness not enough for knowing. Thought required to claim I am Brahman. Body – Mind complex required. Therefore called Kshetram.
- Saviour of Jiva = Kshetram.

2) Kshayat – Perishable – unlike Brahman.

- Shi – Datu, Shayati, Nashyati = Kshaya.

3) Sharanat :

- Subject to change decay, degeneration, Sheerya Mana Svabavam.

Sheeryati :

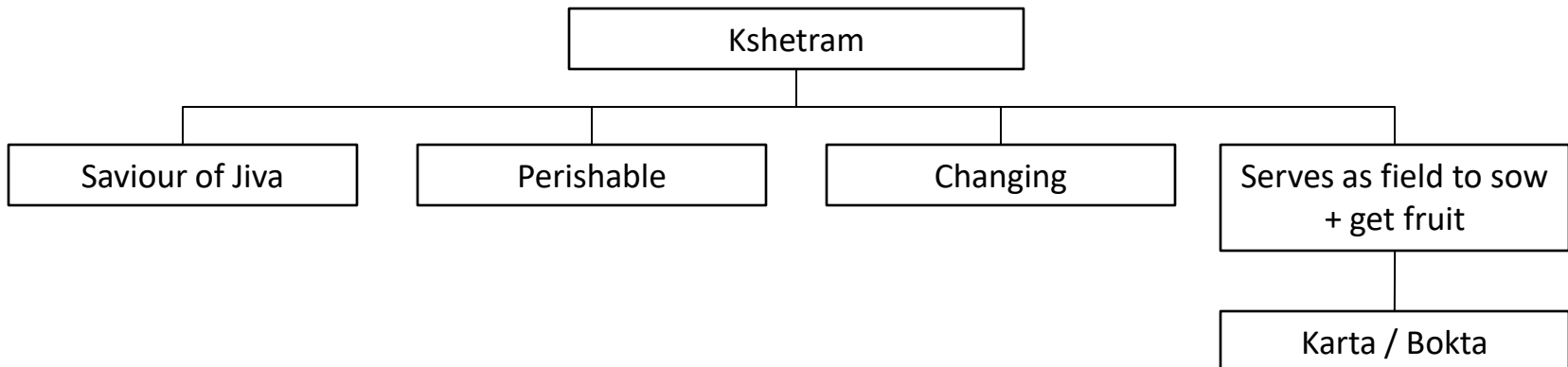
- That which degenerates subject to change, old Age, Decay, perish.
- Popular Kshetram = Agriculture field, Kshetra Vaitvat, Upachara, Gauna Prayojana.

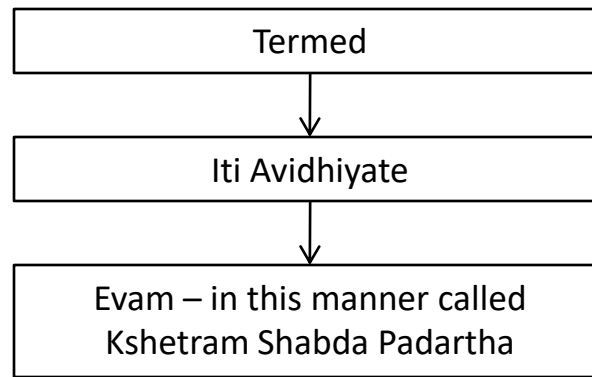
Body :

- Sow seed + Reap Punya Papam – Sukha – Dukham.

Field :

- Sow seed + Reap fruit.
- For sowing seed → Field required.
→ Body required as Karta.
- For reaping benefit → Fruit – field required.
→ Body required as Bokta.
- For sowing + reaping benefit – Body required.





2nd Line :

a) Etat :

- Shariram, Kshetram, body.

b) Yaha Vetti :

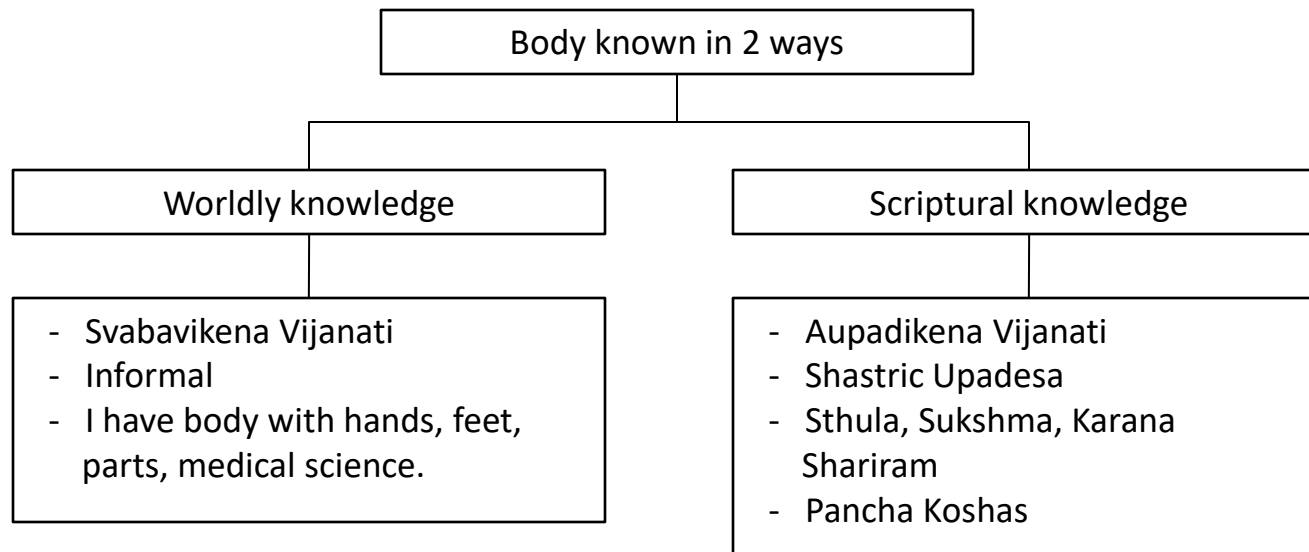
- Who ever knows, objectifies, aware of this body from sole of feet to top of head.

c) Vijanati :

- Knows, aware of, Jnaneha Vishayi Karoti.
- Objectifies with intrinsic Conciousness without undergoing change = Kshetrajna
- Knower / Conciousness principle / Kshetrajna – can refer to :

Sakshi / Chit	Chidabasa
- Changelessly illumines body, knows	- Pramata - Illumines changingly.

- Both Chit and Chidabasa pervade body. Here take it as Sakshi.



- Both Jnanam gained by Sakshi chaitanyam changelessly it knows.
- Chidabasa component is there. Not highlighted.

Tattwa Bodha : Definition Atma

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

*Sthūla-sūkṣma-kāraṇa-śarīrād-vyatirīktah pañcakośātītah
san avasthātrayasākṣī saccidānanda-svarūpah san
yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self.

Saha Tishtati Iti Atma :

- Knower of 3 bodies, 5 kosha, 3 avastas, Sat chit Ananda Svarupa is Atma.

Who gives title?

- Iti evam – in this manner Rishis, great knowers of Vedas, Acharyas, Tad Vidaha – Give title.
- Tan Vidanti iti Tad Vidaha.
- Knowers of that pair of Kshetram & Kshetrajna, Body + Atma – declare....

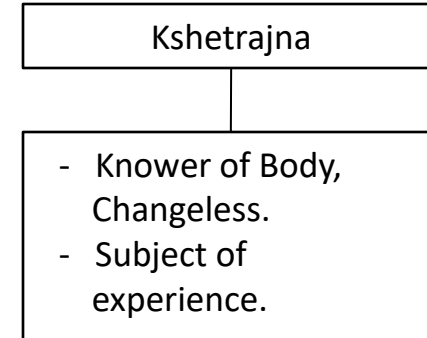
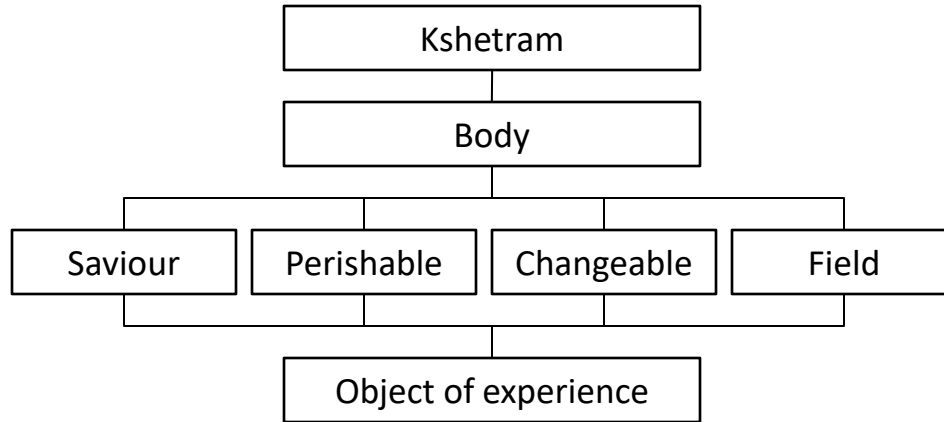
1st Sloka :

- Atma – Anatma – Viveka.
- Baga Tyaga Lakshana.
- Tvam Pada Laksharyartha Revealed.

Verse 2 : Mahavakya Vichara :

1st Sloka :

- Title clear – Kshetra – Kshetrajna Vibaga yoga.
- Discrimination between Kshetram and Kshetrajna.



1st step :

- **Verse 1 :** - Separate Jivatma, from Anatma.
 - Separate Sthula / Sukshma / Karana Shariram.
 - Baga Tyaga Lakshana.

2nd Step :

- Equate Jivatma to Paramatma. Verse 3

Anvaya :

Eh Kaunteya, Idam shariram Kshetram iti abi dhiyate.
Yada etadu Vethi tam Kshetrajna iti Tad Vidaha Prahuhi....

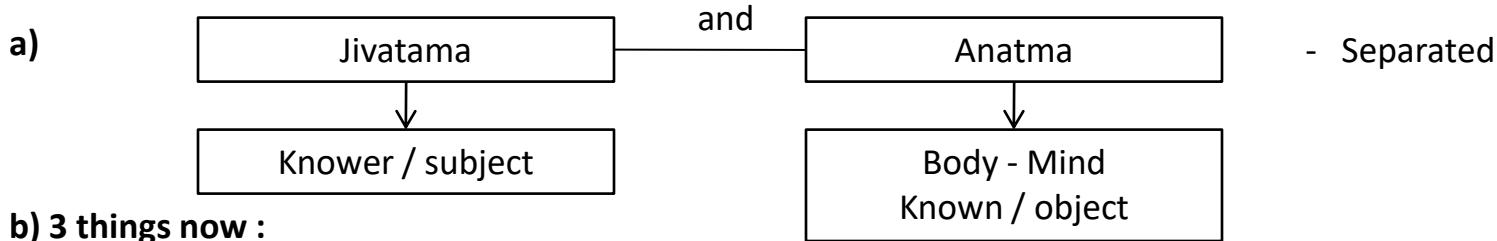
- Object of Vetti – Dvitiya Vibakti.

Verse 3 : Introduction

- Purusha – Prakirti Vibaga,
- Atma – Anatma Vibaga not enough. Differentiation not enough. Still in Dvaitam – Sankhya – differentiates Purusha – Prakirti, matter – Consciousness, Asangaha, Sarvagataha.
- Sankhya similar to Vedanta – Not complete – Dvitiatmai Bayam Bavati.
- One has to be falsified – falsification only through Mahavakyam.
- Tat Tvam Asi, Ayam Atma Brahman, Aham Brahma Asmi, Pragyanam Brahman.

Sankhya :

- No Mahavakya – Remains in Dvaitam.
- How Mahavakya Operates?



b) 3 things now :

- Jivatma / Paramatma / Anatma.
- Jivatma equated to Paramatma as Anatma.
- Ekatma + Anatma.
- Adjective Jiva and Parama retained only till equation is not there.
- Once equation is understood, Jiva and Parama adjectives gone. Only Ekatma is there.

Nirvana Shatakam :

मनो बुद्ध्यहंकारचित्तानि नाहम् न च श्रोत्र जिह्वे न च घ्राण नेत्रे
न च व्योम भूमिर् न तेजो न वायुः चिदानन्द रूपः शिवोऽहम् शिवोऽहम् ॥

Mano Budhyahankaar Chitani Naaham, Na Cha Shrotra Jihve Na Cha Ghraana netre
Na Cha Vyoma Bhumir Na Tejo Na Vayuh, Chidananda Rupah Shivoham Shivoham

I am not mind, nor intellect, nor ego, nor the reflections of inner self. I am not the five senses. I am beyond that. I am not the ether, nor the earth, nor the fire, nor the wind (i.e. the five elements). I am indeed, That eternal knowing and bliss, Shiva, love and pure consciousness. [Verse 1]

- I am different than body mind complex.
- Sit in meditation for ever watching thoughts... means I have not handled Anatma.
- Confront Anatma by knowing its status.
- Ekatma + Anatma are there.

Taittiriya Upanishad :

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं
श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि
यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वोप-
धमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वोपधमुच्यते ।
अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति-
च भूतानि । तस्मादन्नं तदुच्यते इति ।

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा
प्राणमयः । तेनैष पूर्णः । स चा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण
एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष
श्लोको भवति ।

annadvai prajah prajayante . yah kashcha prithivi{\m+}
shritah .
atho annenaiva jivanti . athainadapi yantyanatah .
anna{\m+} hi bhutanam jyeshtham.h . tasmad.h sarvaushadhamuchyate .
sarvam vai te.annamapnuvanti . ye.annam brahmopasate .
anna{\m+} hi bhutanam jyeshtham.h . tasmad.h sarvaushadhamuchyate .
annad.h bhutani jayante . jatanyannena vardhante .
adyate.atti cha bhutani . tasmadannam taduchyata iti .

tasmadva etasmadannarasamayah . anyo.antara atma pranamayah .
tenaisha purnah . sa va esha purushavidha eva .
tasya purushavidhatam.h . anvayam purushavidhah .
tasya prana eva shirah . vyano daxinah paxah .
apana uttarah paxah . akasha atma .
prithivi puchcham pratishtha . tadapyesha shloko bhavati .. 1..

All beings, whatever exist on earth, are born of food. And again, by food they are sustained and unto it again they go back at the end. So, verily food is the eldest of all creatures ; and therefore it is called the medicament of all. Those who regard food as Brahman verily attain all food. Food is indeed the eldest of all creatures. Therefore it is called the medicament of all. From food all beings are born ; having born, by food they grow. It is called food because it is fed upon, or it feeds upon, creatures. And so apart from this, constituted of the essence of food, there is another separate self made of Prana. By that this is filled. It is of the form of man. Its human form is according to the human form of the former. Prana is its head ; Vyana is its right wing ; Apana, is the left wing ; Sky is the body ; the earth is the tail, the seat. About it also there is the following verse. [II – 2 – 1] 24

c) Ekatma :

- Ekatma is cause of Anatma, Karanam.

Eka Atma	Anatma
- Karanam	- Karyam - Nama – Rupa - Mithya - Appears for me but can't be threat for me.

- Until we continue to see world, seeing it as a threat, continue Vedanta.
- Moksha = Confront world without seeing it as a threat.
- If world is threat, it is escapist moksha want to join Lord, never to return back to world again, then world a maha threat.
- World is Na Vijugupsate – Not a threat.
- Mahavakya crucial liberation comes in verse 3 – Study incomplete without this.

Shankara Asks :

- Is Kshetra – Kshetrajna separation alone enough?

1st Verse :

- Drk → Drishya Viveka
Kshetrajna → Kshetra Viveka
Subject → Object Viveka
- Know only 2 statuses.
- Observer – observed statuses.

2nd Verse :

Observer	Observed
Satyam	Mithya

- Additional status to be known. Then liberation possible.

Verse 3 :

- Explicit Mahavakya sloka of Gita central teaching of Veda Purva + Anta.
- Veda Purva = Preparation for Mahavakyam of Vedanta not Dharma, Artha, Kama, but Mumukshtvam required for Moksha.
- This is unproclaimed hidden message / objective of Veda Purva Baga.

Definition of Mahavakya :

- Jivatma – Paramatma Aikya, Abedena, Bodhaka Vakyam.
- Statement which reveals oneness of Jivatma + Paramatma.
- Aikyam – not union but oneness.

Union	Vedanta
- 2 things come together	- 2 things not there, reveals oneness, Advaitam. - Words – Jivatma & Paramatma – One entity wave + ocean, one water.

Tat Tvam Asi	Aham Brahma Asmi
That Paramatma is Jivatma	I am that Brahman

- Mahavakyam also in 7th chapter – verse 5.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld. [Chapter 7 – Verse 5]

- 5 elements are lower Prakirti, different from it know thou, O mighty armed my higher prakrti, the very life element by which the world is upheld.

Chapter 7 :

एतद्गोनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two Prakritis) are the womb of all beings. So I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- **In chapter 7 :** Context is Vishwaroopa Ishvara mahavakyam not highlighted there.
- **Here Chapter 13 – Verse 3 :** Explicit.
- **Context :** Mahavakyam.

a) Kshetrajnam Chaapi maam Vidhi :

- Jeevatma, conciousness principle.
- Separated from Anatma Shariram, Tvampada Lakshyarth, conciousness enclosed within body excluding body.
- Sharira Upahita Chaitanyam not visishta chaitanyam.

b) Mam = Me = Krishna

- Here not eka, Aneka Rupa but Arupa Paramatma, all pervading consciousness.

Kshetrajna	Mam = Paramatma
- Enclosed Consciousness	- All pervading Consciousness
- Pot space – Ghatakasha	- All pervading Mahakasha

- Need not unite Ghatakasha and Mahakasha.
- Not destroy pot for pot space to merge into space.
- **Gaudapada** : 3rd Chapter : Mandukya – Verse 1 – 10. Example : Akasha.
- Pot space – pot need not be destroyed for space to merge into total space.
- Pot can't and doesn't separate pot space from total space because total space can't be separated, divided.
- Pot has seemingly separated pot space from total space.
- Kshetrajna – Enclosed Consciousness.
- Mam – All pervading Consciousness.
- Viddhi – May you know both are one & same.

Jivatma	Paramatma
- Individual Consciousness	- All pervading Consciousness principle

- Both are one and same.

c) Sarva Kshetra :

- Not enclosed in one Body, but Conciousness enclosed in all bodies is same.
- Ghatakasha – Mahakasha – 2 Names.
- One indivisible Akasha.
- Body has seemingly separated enclosed Conciousness from total Conciousness.

Vedanta :

- Seeming separation is not actual separation, I am never separated from Paramatma at any time.
- Seemingly separated, never actually separated.
- Seemingly samsari, born... actually non Samsari, not Born.
- Don't have to actually merge into Lord. Am already one with Lord.
- This understanding is called Merger.
- Very important message in 1st line : Kshetrajnam chaapi maam Viddhi... Sarva ksetrushu Bhaarata.
2nd line : Kshetraksetrajnaya jnaanam yattat jnaanam matam mama.
- Not optional knowledge but literary knowledge. As long as this understanding is not there, will be away from Lord, therefore want to go to Lord.
- Desire to reach lord is samsara.
- Initially we glorify Bakta, devotee wants to reach Lord.

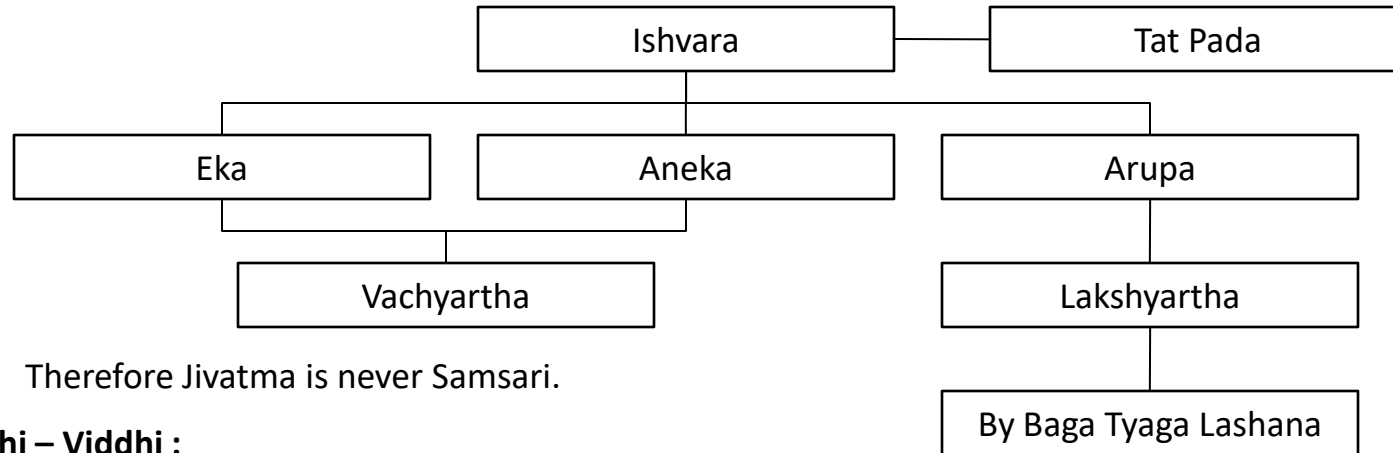
After Vedanta :

- Desire = Foolishness to reach God = Foolishness = Crystalised ignorance.
- Initially Puja Ok. Later Puja Ok – as gratitude for the knowledge, and to remove desire.
- Never away from you, O Lord, in the form of Conciousness. Thank God, you taught me.

Bashyam :

a) Kshetrajna :

- Yathokta Lakshanam in verse 2 is : Sakshi chaitanyam enclosed in Body but not connected to Body.
- Know Kshetrajna Jivatma to be Paramatma.
- Paramatma is Arupa chaitanyam here.

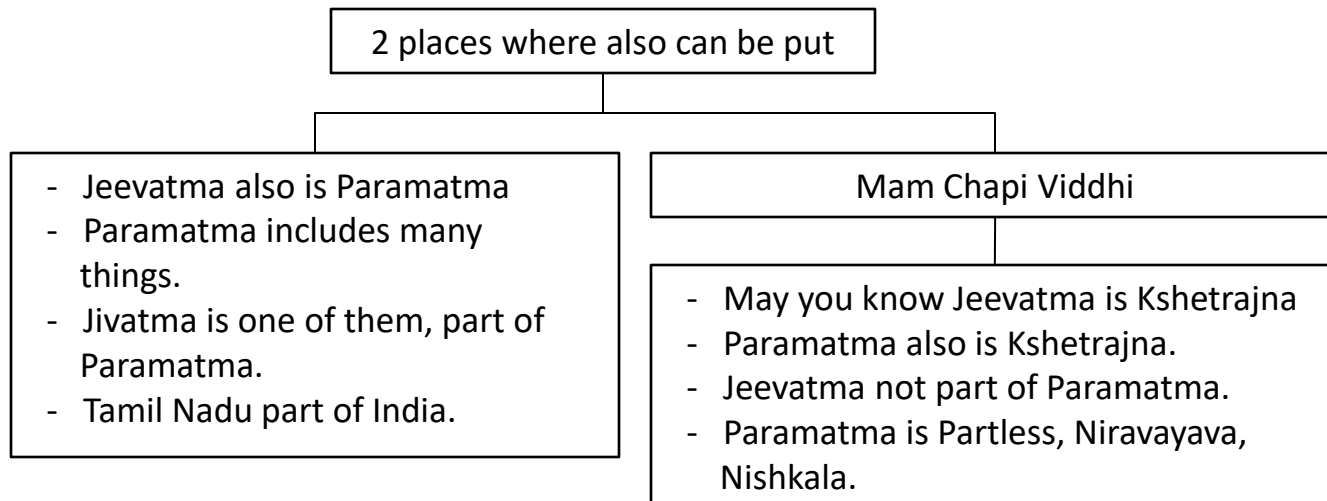


- Therefore Jivatma is never Samsari.

b) Iti Janihi – Viddhi :

c) Cha api :

- Also.



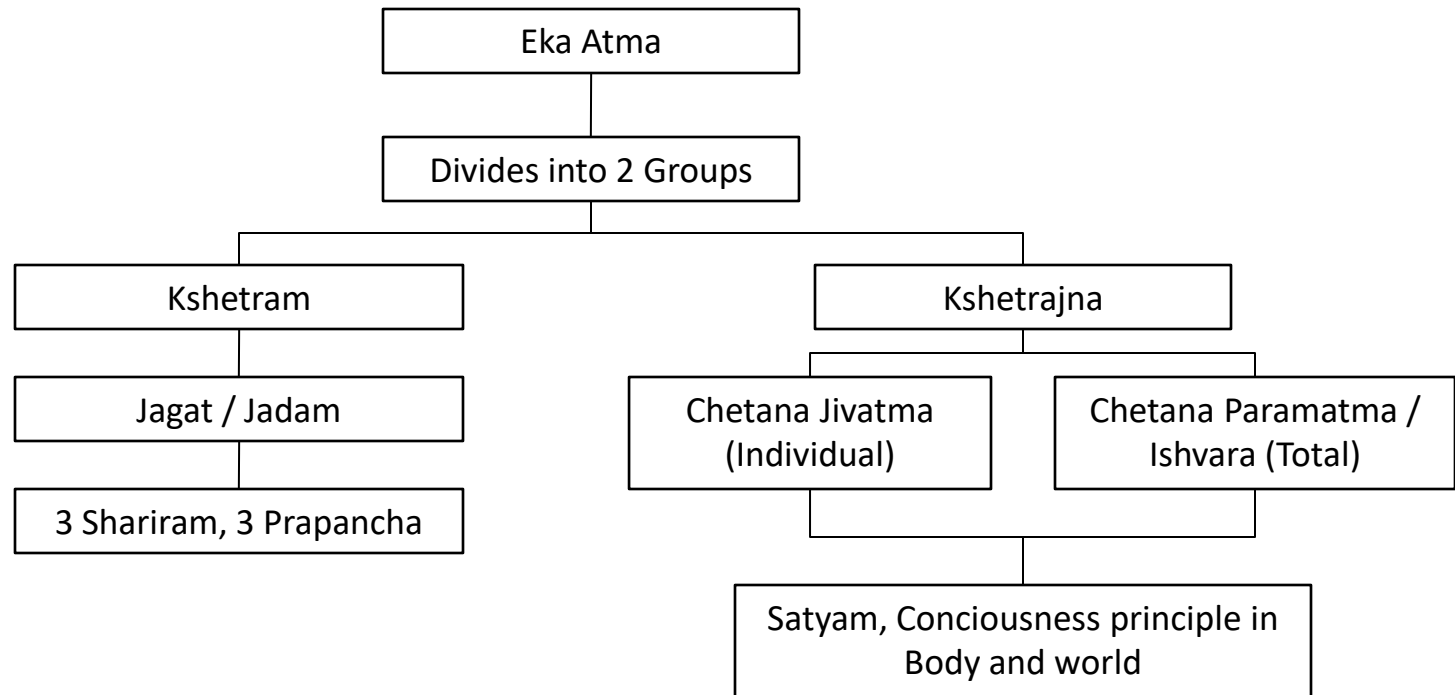
What is significance of Also? Anandagiri ?

Verse 1 :

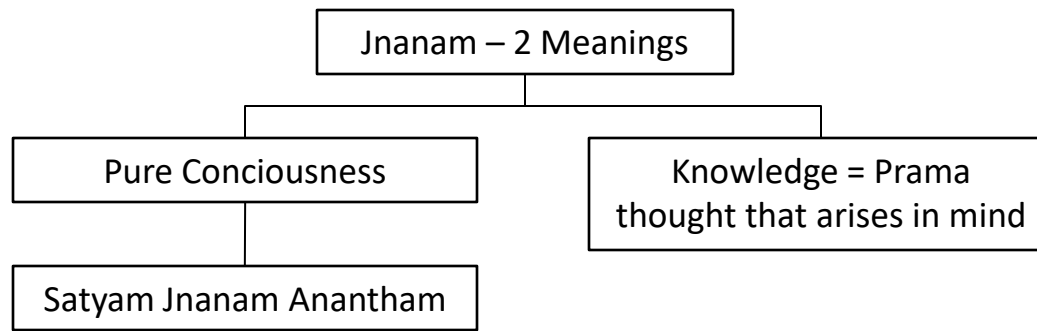
- a) Kshetrajna different from Kshetram, Kshetram Janani.
- b) Know Kshetrajna to be Paramatma also Paramatma ca api Janahi 2 status to be known.
 - Kshetra Vilakshanatvam Janihi Paramatma van cha Janihi.
 - Distinction from Kshetram and identity with Paramatma, you should know with respect to Kshetrajna
 - Anandagiri is sub-commentator and brief and extremely brilliant.
 - Not written on Moolam, write only on Shankara Bashyam's of Upanishads, Brahma Sutra, Gita (Prasthan Trayam).
 - Visishta Advaitam if Kshetram Chapi; Advaitam if Kshetram Mam Chapi.
 - Sarvakshetrushu – Sakshi is enclosed.
 - Consciousness in all bodies in all 14 Lokas – Brahmaji to unicellular body.
 - Consciousness – not part, product, property of bodies....
 - Kshetra Upadhi Pravibaktaha.
 - Enclosed within so many bodies, seemingly separated Upadhis.
 - Pot is Upadhi for space, pot separates pot space from total space.
 - Paramatma is free from all differences. Indescribable as Karanam – Asat or Sat – Karyam.
 - Pure Brahman neither Karyam or Karanam, Svabava (Nature) Agocharam.
 - Understand as Turiyam Brahman Tad Pada Laksharyartha.

Bashyam :

- Truth – one – at Paramartika level. Ekatma divides into 3 groups / 3 classes in empherical level.

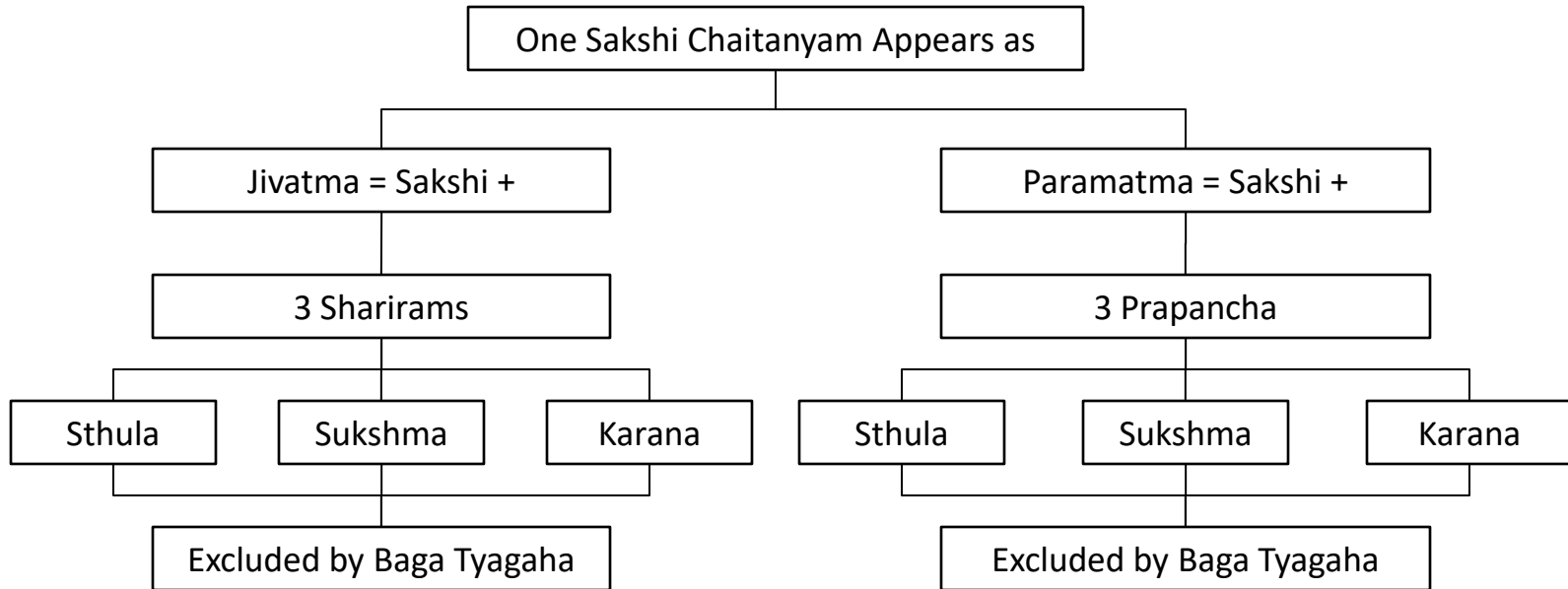


- Atma common in Δ triangular format .
- The nature of right understanding of triangular format (3 components – Jivatma, Paramatma, Jagat), Samyak Jnanam is Moksha.
- Liberation requires knowledge of Statuses – Svarupam of these 3 components.
- Know other knowledge's for livelihood / Enjoyment.
- Understanding only, no mystic experience.
- Karana Vittpatti = Vritti Jnanam by which 3 are known.



- Knowledge alone liberates – all people are concious – when we grasp the knowledge of Upanishad, Kshetram – Drishyam, Mithya – Drk – Satyam, is Para Vidya / Samyak Jnanam. Other knowledge's – false / Pseudo. Mama Ishvarasya Visnu Matam – my vision, Pramanam, valid.
- **Verse 3** : Mahavakya Vichara – “Pages 300 – 313” 14 pages.

- Kshetrajnam – Refers to Jivatma.
- Mam – Refers to Paramatma.
- Kshetrajnam mam Viddhi – Means know Jivatma is Paramatma.
- Jivatma does not include Physical – Subtle – Causal Body.
- Kshetrajna, refers to Sakshi Chaitanyam which illumines 3 bodies.
- Sharira traya Vilakshanam, Sakshi Butam = Tvam Pada Lakshyarthha attained after Baga Tyaga Lakshana.



- Sakshi Chaitanyam retained.
- Kshetrajna = Jivatma = Paramatma = Sakshi chaitanyam.
- No part – whole relationship.
- Jivatma not part of Paramatma Chaitanyam because Chaitanyam is Nishkalam, Nirvayavayam.

Example :

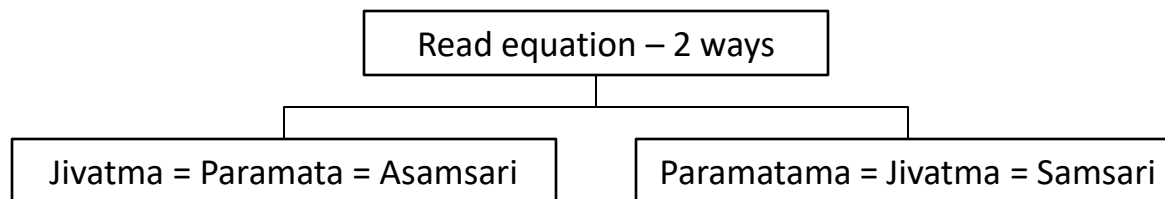
- Pot space seemingly part of total space, really identical with total space.
- Jivatma = Consciousness, awareness, enclosed in Body seemingly part of Paramatma. Actually Kshetrajnam Mam Viddhi.
- Srishti, Creation not important part of Vedanta.
- Mahavakyam - Tatparyam – central teaching of Vedas.
 - Only Tatparyam.

2nd line of Sloka :

- This knowledge of oneness, Aikyam is called Jnanam.
- Commentary of Sloka over.
- 13 Pages of Vichara by Shankara now and answers all Purva Pakshis.

Introduction :

- Aikyam not swallowed by any other philosopher.
- Anubava Virodhat
 - Against our experience.
 - Sankhya, Yoga, Nyaya, Vaisheshikas, don't accept Jivatma Paramatma Aikyam except Advaitin.
- All of them are Dvaitins.
- **If no Jivatma separate from Paramatma, 2 Problems :**



I) No Jivatma separate from Paramatma

a) Astikas Accept Jiva = Samsari.

- Proved by Sruti, Yukti, Anubava.
- Shastra Says – Paramatma – not Samsari.
- Jivatma = Samsari, Paramatma = Asamsari.
- **Jivatma as Asamsari** : Contradicts Logic + Anubava.
- **Moksha Sastram Redundant** : Bagawan unwise – Asarvagyata Dosha.

II) If Paramatma = Jivatma = Samsari

- Ishvara proved Samsari.
- Either way not proper. Therefore can't accept Jivatma = Paramatma.

a) Jiva – becomes Asamsari = Samsara Abava, Prasangaha, Nityamukta.

b) Ishvara - becomes Samsari.

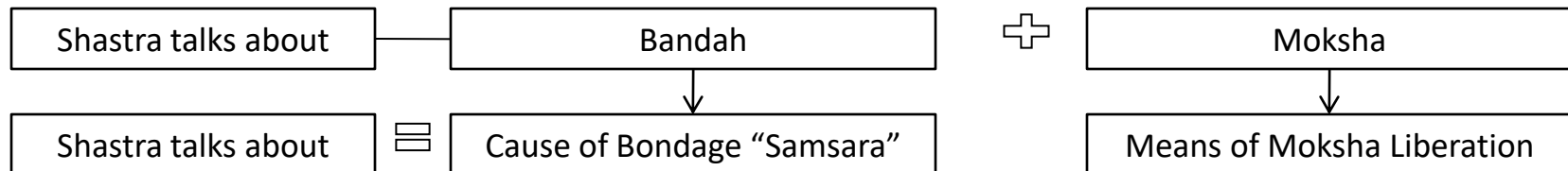
- Ishvara not wise with Aishvaryam.

- Equation Anishtam – Unwelcome.

1st Dosha :

- Jiva Asamsari not acceptable – Vedas redundant if Jiva liberated – Moksa Sastra Aprasangaha.
- Ishvara Samsari not Acceptable – like taking Coal to Newcastle.

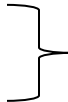
Vedas to Mukta Jiva.



2nd Dosha :

- If Jiva not Samsari like Isvara.. Sarva Pramana Virodha because Jiva is Asamsari.
- Contradiction to Pratyaksha if Jivatma = Paramatma.
- No Jiva claims I am Mukta.
- Faces – helplessness, Problems.

Bondage	Cause
- Pleasure + Pain	- Prarabdam
- Punya + Papam / Dharma - Adharma	

- See what is cause of Disparity in creation?
Difference in creation?  Bagawan impartial
- Vichitra Bavaha – experienced in world.
- This is Hetu / cause for inference, like smoke cause for inference of fire.

Nimitta / Cause - Infered	Problem
- Punya / Papa Karma - Dharma / Adharma action	- Samsara

- Don't know time when Papam will fructify.
- Anumana / Shastra / Pratyaksha Virodha.
- Bagavan looks at Jiva as Samsari, therefore prescribes Moksa Shastra....

How Jiva – Asamsari?

- Shastra Vaivarthaya Dosha.
- Shastra redundant.

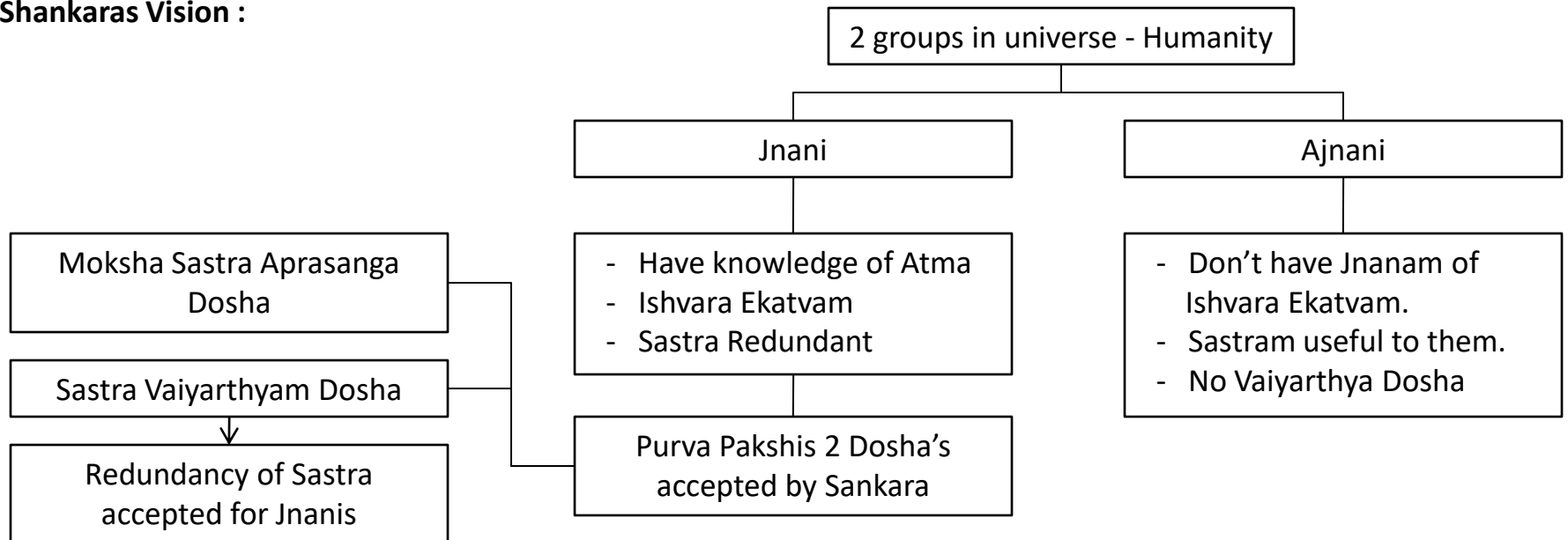
- Visishta Advaitin doesn't believe in Mahavakyam.
- Advaitam = You are God, Paramatma you belong to god.
- Visishta Advaitam = You are of God.
- All this presented by Primary Purva Paksha.
- **Shankaras terse Answer :**

Upapathe - Everything is proper.

- Aikyam is proper.

- Because 2 things exist in the world.
 - Jnanam + Ajnam
 - Different + Opposite.
- Jnani + Ajnani different. Everything is proper.

Shankaras Vision :



How Sastra useful to Ajnanis?

- I don't know I am identical with Asamsari Ishvara, I commit mistake. Agyanam always leads to mistake Gauda.... Anischita –
See Ishvara – Mukta
See self – Bandha Samsari
- Every Ajnani has imaginary Samsara which alone goes by Jnanam.
- Factually Jiva = Ishvara = Asamsari.
- Because of Ajnanam, Jiva has Adhyastha Samsara, Mithya Samsara, Anirvachania Kyati Rupa Samsara.
- Sastra useful to eliminate imaginary Samsara. Actual samsara is not there. Therefore Sastra not redundant.

Why Sastra should eliminate imaginary samsara?

- It is actual samsara only, during imagination.
- Imaginary snake is actual snake at time of imagination.
- Imagining person does not know it is imagination.
- For a dreamer, dream not dream in dream.
- Dream as dream only known to waker. Imaginary samsara never known to Ajnani.

How Sastra removes imaginary Samsara?

- By removing cause of imagination – mistake – ignorance – which is Agyanam.
- By serving as Pramanam it removes imaginary samsara.
- Once it is removed, Moksha is available for claiming. Moksha does not come or attained.
- Moksha is already there in the form of Jivatma – Paramatma Aikya Rupam.
- Aikya Rupena Moksha Asti. Therefore Sastra relevant for Ajnani and gives Jnanam. It provides Jnana Marga.

- Sastra Glorifies Jnanam, Jnana Marga, + Jnani. Hence it confirms my steps.

What is Primary Aim of Sastra?

- Give Jnanam, remove Ajnanam, remove, imaginary samsara.
- Even when samsara is there, Jiva is actually Ishvara only – Aikyam.
- All other Margas don't pursue knowledge. Rituals will perpetuate Agyanam. Therefore Rituals called Avidya.
- Karma + Upasana = Avidya.
- Karma Yoga + Upasana Yoga = Jnana Marga.
Nishkama Upasana Yoga = Jnana Marga
- All others criticised by Upanishad except Jnani, Jnanam, Jnana Marga.
- Shastra Glorifies these 3. Therefore Samsari is imaginary. Asamsari must be a fact.
- I am Asamsari. Ishvara is Asamsari.
- Therefore Jiva + Paramatma
One + Same.
- Nothing wrong in Aikyam. This is Adhyasa Bashyam. How Vedas Glorifies Jnana Marga, Jnanam + Jnani – Vedanta Criticises all other pursuits + Ajnanam.
- Quotations to show Samsara is imaginary.
- Even when Samsara is there in Jiva, he is actually Ishvara only – Aikyam.
- Actual state = Jiva identical with Asamsari Ishvara.
- Therefore Jnanam important.
- Only if Samsara is imaginary, Jnanam can be glorified.
- Only imaginary Samsara can be removed by Jnanam. Actual Snake / Samsara can't be removed by Jnanam.

Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३.३॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Jiva = Kshetrajna – Apply Baga Tyaga Lakshana and come to Sakshi Chaitanyam.
- That Jivatma is identical with Paramatma = Sakshi Chaitanyam.

Enquiry :

- Other philosophers challenge advaitin's interpretation of central teaching.

4 Main Arguments :

a) Sarva Pramana Virodha :

- Pratyaksha, Anumanam, Shastram.

b) If Jivatma = Paramatma

- Paramatma = Samsari – like Jiva.
- Ishvarasya Samsaritya Aaptihi.
- If samsari, Ishvara not Ishvara.

c) Jivatma = Asamsari like Ishvara.

d) Extention of 3rd if Jivatma = Paramatma



Asamsari = Asamsari



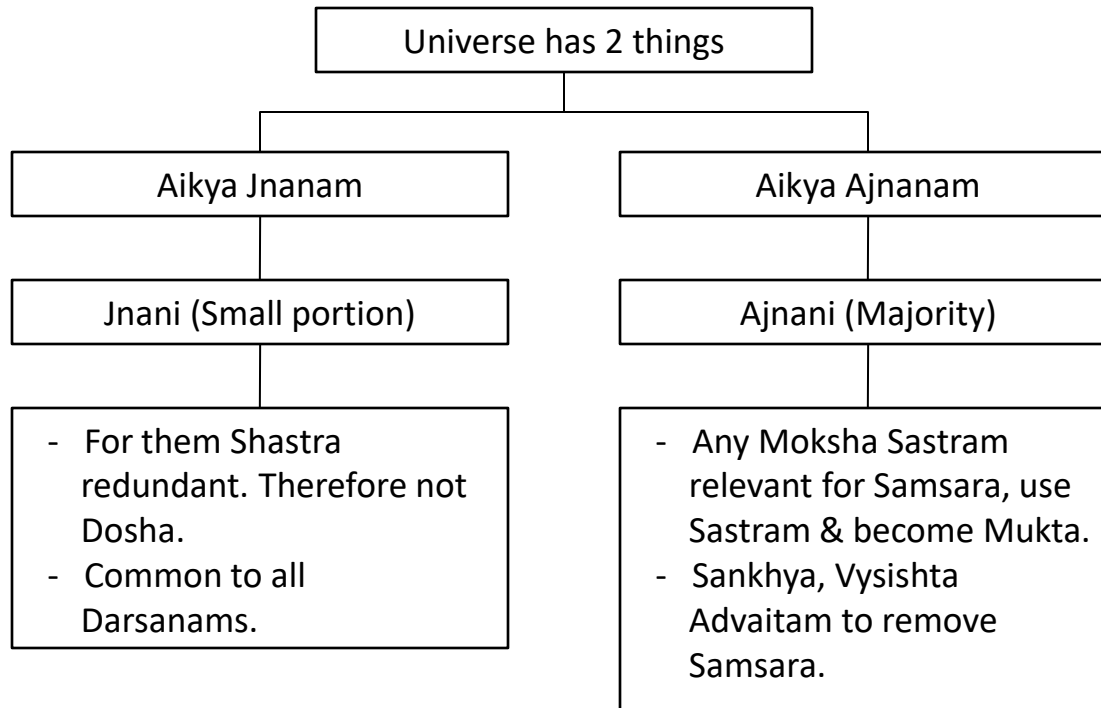
Mukta

- Moksha Sastram redundant – Vairiyartham Aaptihi.

Shankaras Answer in Sutra form :

- Na Jnananag Jnanah eno Anyak eka Upapathe.....
- Shastram redundant if Jiva already liberated. Shastra Vaiyarthyam. Ishvara unwise, gives useless knowledge.

Shankara :



- Any means redundant after getting end. Medicine useless after disease is removed is the Universal law.
- Sastram relevant for Ajnani.
- Ajnanis identical with Ishvara. Have Adhyastha Samsara, Super imposed on themselves, called Samsara Abhasa, Mithya Samsara. Sastra removes this Abasa – Mithya Samsara.
- For Ajnani, Samsara is real, Satyam because he doesn't know it is Mithya.

How sastra removes Mithya Samsara?

- Mithya Samsara caused by Ajnanam which is caused by Ajnam of Jivatma Paramatma Aikyam.
- Sastra removes Ajnanam by Mahavakyam and therefore removes Adhyastha Samsara.
- Main aim of Sastram = Jnanam.
- Sastra glorifies Jnani, Jnanam and Jnana Marga.
- Sastra condemns every other pursuit other than Jnanam.
- Karma, Upasana, Artha, Kama.. Calls them Avidya.

Ishvasya Upanishad :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*Andham tamah pravisanti ye 'avidyamupasate.
tato bhuya iva te tamo ya u vidyayam ratah (9)*

Those who mechanically perform sacrifices [Avidya] go into a darkness that is like being blind. But those who merely worship gods and goddesses [Vidya] go into a deeper darkness. [IX]

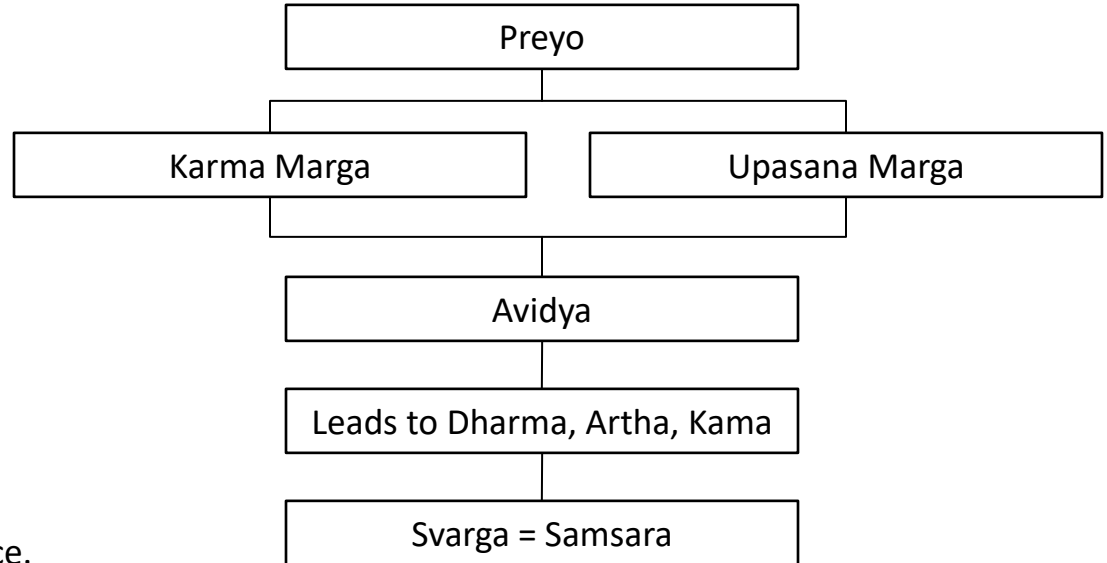
- Karma Upasana Marga Avidya Marga.
- Karma Yoga and Upasana Yoga = Jnana Marga.
- Samsara only Adhyasa. Jiva always Asamsari.
- Therefore No dosha in Jivatma. Paramatma Aikyam is the truth.
- Jnana Stuti, Ajnana Nindha.. Means Samsara is Adhyasa.
- Rope snake is Mithya. Hence rope Jnanam can be glorified and can remove rope ignorance.

Katho Upanishad :

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त॥४॥

dūram ete viparīte visūcī, avidyā yā ca vidyeti jñātā:
vidyābhīpsinam naciketasam manye, na tvā kāmā bahavo lolupantaḥ. (4)

These two, ignorance and knowledge, are wide apart and lead to different points or goals. I believe Nachiketas to be one who desires for knowledge, for even many desires have not shaken thee. (I.2.4)



- Preyah, Perpetuates self ignorance.
- Doesn't produce but Maintains ignorance not themselves self ignorance.
- Consequences – Opposite.
- Vedic Rituals take Yajamana to heaven specialist fools – come to earth.
- Sruti condemns Rituals + Lokas.
- Vidya – Subject – Sreya.. Attaining Jnana Marga one gives up Shokha + Moha....

Page 300 :

- Mahabarata – Shanti parva – 241 – verse 6
- Karma Marga + Jnana Marga



Ajnanam

Jnanam

Gita :

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नय ।
ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥ ३.३ ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one ; the path of knowledge of the Sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

*iha cedavedīdatha satyamasti na cedihāvedīnmahatī vinaṣṭiḥ
bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllōkādamṛtā bhavanti*

If a man knows It here, then there is truth, if he does not know this here, then there is the great destruction for him. The wise having realised that Atman in all beings become immortal, on departing from this world. [1 – 2 – 5]

- Veda glorifying Jnani, Jnana Marga, Jnanam. Therefore Samsara is Adhyasa. We are Asamsari by nature.
- Life has meaning only if self knowledge attained – otherwise loss is infinite.

- Tameva Vidvan – Nanyat Pankta.....Narsimmha Tapnaiya Upanishad....

Svetasvatara Upanishad

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

*vedāham etaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamasaḥ parastāt /
tam eva viditvāti mṛtyum eti nānyaḥ panthā vidyate 'yanāya // 3.8 //*

I have realise this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realising Him. There is no other way of escape from the circle of births and deaths. [3 – 8]

Purusha Sukhtam :

धाता पुरस्ताद्यमुदाजहार ।
शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।
तमेवं विद्वानमृत इह भवति ।
नान्यः पन्था अयनाय विद्यते । १७

*dhātā puras-tādyā-mudā-ja hārā |
shakra-pravid-vān pradi-shash-cha tas-rah(ā)
tamēvam vidvān-amrita-ihā-bhavati |
nānya-panthā aya-nāya-vidya-thē 1-17*

“Him whom Prajapathi proclaimed as the Virat – Purusha, Him whom Indra propagated in the four quarters of the uiverse, He is the One by “realising” whom the realised masters become Immortal, even in this life ; There is no other way for liberation”. [Verse 17]

- One who knows Paramatma attains liberation. No other way. Not Karma, Upasana.

Tam Vidvan :

- Tam is Paramatma here.
- Know Paramatma in this manner as Jivatma, Paramatma always Jivatma.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।
एतं ह वाच न तपति ।.. किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं
स्पृणुते । उभे ह्येवैष एते आत्मानम् स्पृणुते । य एवं
वेद । इत्युपनिषत् ।

yato vacho nivartante . aprapya manasa saha .
anandam brahmano vidvan.h .
na bibheti kutashchaneti .

eta{\m+} ha vava na tapati .
kimaha{\m+} sadhu nakaravam.h . kimaham papamakaravamiti .
sa ya evam vidvanete atmana{\m+} sprinute .
ubhe hyevaisha ete atmana{\m+} sprinute . ya evam veda .
ityupanishat.h .. 1..

Whence speech returns along with mind without reaching it, the knower of that bliss of Brahman fears naught. Such (thoughts) certainly never distress him that why he did not do the right, and why he did what is sinful. He who thus knows them fosters his self ; verily he fosters the self who knows these two in this way. Here ends the Upanishad. [2 – 9 – 1]

- Vidwan Vibheti Kushchana..
- Jnani gets out of insecurity which is Samsara.
- Avidasha Bavati – Ignorant is insecure, with fear.

Katho Upanishad :

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥५॥

avidyāyām antare vartamānāḥ, svayaṁ dhīrāḥ paṇḍitam manyamānāḥ.
dandramyamāṇāḥ pariyanti mūdhāḥ, andhenaiva nīyamānā yathāndhāḥ. (5)

The ignorant, who live in the midst of darkness but fancy themselves as wise and learned, go round and round deluded in many crooked ways, as blind people led by the blind. (I.2.5)

Mundak Upanishad :

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥८॥

avidyāyām antare vartamānāḥ svayaṁ dhīrāḥ paṇḍitam manyamānāḥ,
jaṅghanyamānāḥ pariyaṁti mūḍhāḥ, andhenaiva nīyamānā yathāndhāḥ.

Fools, wise in their own conceit, dwelling in the midst of ignorance, (yet) puffed up with vain knowledge, suffering again and again, wander about like the blind led by the blind. [1 – 2 – 8]

- Criticises Karma as ignorance.
- Karmas, rituals should continue. Only drop wrong attitude. Replace Sakama with Nishkama – Universe centric not family centric.

Mundak Upanishad :

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

sa yo ha vai tat paramam brahma veda brahmaiva
bhavati, nāsyābrahma-vit kule bhavati,
tarati śokaṁ tarati pāpmānaṁ guhā-granthibhyo
vimukto'mṛto bhavati.

Verily he becomes Brahman, who knows Brahman. No one ignorant of Brahman is ever born in his family. He crosses all sins and transcends grief. Being free from all knots of the heart he attains immortality. [3 – 2 – 9]

- Brahmaveda Braheiva Bavati... knower of Brahman becomes Brahman discovers he is Brahman.

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येताहि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

Brahmavaa idamagra aaseet, tadaatmaanmevaavet, Aham Brahmaaseeti, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti, tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamyaden manushyaa vidyuh [10]

This (self) was indeed Brahman in the beginning. It knew only Itself as, "I am Brahman." Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, "I was Manu, and the sun." And to this day whoever in like manner knows It as, "I am Brahman," becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, "He is one, and I am another," does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this. [I – IV – 10]

- One who thinks Upasya Devata and Upasaka are different is Agyani.
- Devanam Pashu – takes offerings to Devata like Donkeys carrying loads to Devata.

अथ हैनुमुहालक आरुणिः पप्रच्छ ; याज्ञवल्क्येति होवाच,
मद्रेष्ववसाम पतञ्जलस्य काप्यस्य गृहेषु यज्ञमधीयानाः ;
तस्यासीद्वार्या गन्धर्वगृहीता, तमपृच्छाम कोऽसीति ;
सोऽब्रवीत्कबन्ध आथर्वण इति ; सोऽब्रवीत्पतञ्जलं काप्यं
याज्ञिकांश्च, वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः
परश्च लोकः सर्वाणि च भूतानि संदृग्धानि भवन्तीति ;
सोऽब्रवीत्पतञ्जलः काप्यः, नाहं तद्भगवन्वेदेति , सोऽब्र-
वीत्पतञ्जलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य
तमन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च
भूतानि योऽन्तरो यमयतीति ; सोऽब्रवीत्पतञ्जलः काप्यः,
नाहं तं भगवन्वेदेति ; सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च,
यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्,
स लोकवित्, स देववित्, स वेदवित्, स भूतवित्, स
आत्मवित्, स सर्वविदिति ; तेभ्योऽब्रवीत् ; तदहं वेद ;
तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवी-
रुदजसे, मूर्धा ते विपतिष्यतीति ; वेद वा अहं गौतम तत्सूत्रं
तं चान्तर्यामिणमिति ; यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति,
यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

atha hainamūddālaka āruṇiḥ papraccha
yājñavalkyēti hovāca
madresvavasāma patañcalasya kāpyasya griheṣu
yajñamadhīyānās
tasyāsidbhāryā gandharvagrihitā tamapricchāma
ko'siti
so'bravit
kabandha ātharvaṇa iti
so'bravitpatañcalam kāpyam yājñikāmśca
vettha nu tvam kāpya tatsūtram yenāyam ca lokah
paraśca lokah sarvāṇi ca bhūtāni sandṛibdhāni
bhavantīti
so'bravitpatañcalam kāpyo
nāham tad bhagavan vedeti
so'bravit patañcalam kāpyam yājñikāmśca
vettha nu tvam kāpya tamantaryāmiṇam ya imam
ca lokam param ca lokam sarvāṇi ca bhūtāni
yo'ntaro yamayatīti
so'bravit patañcalam kāpyo
nāham tam bhagavan vedeti
so'bravit patañcalam kāpyam yājñikāmśca
yo vai tat kāpya sūtram vidyāttaṁ
cāntaryāmiṇamiti
sa brahmavit
sa lokavit
sa devavit
sa vedavit
sa bhūtavit
sa ātmavit
sa sarvaviditi tebhyo'bravit tadaham veda
taccettvam yājñavalkya sūtramavidvāṁstaṁ
cāntaryāmiṇam brahmagavīrudajase mūrdhā te
vipatisyātīti
veda vā aham gautama tatsūtram tam
cāntaryāmiṇamiti
yo vā idam kaścidbrūyāt veda vedeti
yathā vettha tathā brūhīti

Then Uddalaka, the son of Aruna, asked him. "Yajnavalkya," he said, "in Madra we lived in the house of Patancala Kapya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, "Kabandha, the son of Atharvan." He said to Patancala Kapya and those who studied the scriptures on sacrifices, "Kapya, do you know that Sutra by which this life, the next life and all beings are held together?" Patancala Kapya said, "I do not know it, sir." The Gandharva said to him and the students, "Kapya, do you know that Internal Ruler who controls this and the next life and all beings from within?" Patancala Kapya said, "I do not know Him, Sir." The Gandharva said to him and the students, "He who knows that Sutra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows beings, knows the self, and knows everything." He explained it all to them. I know it. If you, Yajnavalkya, do not know that Sutra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off." "I know, O Gautama, that Sutra and that Internal Ruler." Any one can say, "I know, I know." Tell us what you know. [III – VII – 1]

Svetaveshra Upanishad :

- Get knowledge – by special concession without Advaita Jnanam...
- Roll blue sky – canopy from one side of earth to other and present it to Lord like mattress.
- Therefore Advaitam is compulsory Sruti Vakhya to prove only Jnanam is essence of Gita.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥ ५.१९ ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality ; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥ १३.२८ ॥

He sees, who sees the supreme Lord existing equality in all beings, the unperishing within the perishing. [Chapter 13 – Verse 28]

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

Page 301 :

- Sruti – Smriti over.
- Now Anumanam – Mahabaratha – Nyaya.

Anvaya – Vyatireka :

- In presence of Agyanam – Problem.
- In Absence of Agyanam – No problem.
- Therefore Agyanam is cause of Samsara, Jnanam is cause of Moksha.

Example :

- While walking on Road fall or hit post, Grass blade, slip... Didn't know it was there. Ignorance – problem.
- Life's Journey also problem because of ignorance.

Subhashika :

- Drishti poote Nyaset Pad.
- Purify before putting feet.
- Drishtva / Jnatva.. Anvaya.

Vyatrieka :

- Ajnana Abave – Parivijnanti with no ignorance, there is Jnanam, Avoid problem.
- When ignorance, there is fall....
- See Benefit of Jnanam in medical, legal, trading fields.
- Knowledge greatest wealth.
- Vidya Dhanam Sarva Dhanam Pradhanam.

- Knowledge important in worldly level and spiritual level / field.

Problems of Ajnam :

a) Ajnanam : (Ignorance) – Avidwan I

- Every Jiva born will have ignorance (Born avidwan). Universal problem self + other Ajnanam.
- I don't know I am Deha Vyativikta Atma. Experience body with me.
- **Blunder** : I am body.
- Dehatma Atma = Avidwan.

2) Ahamkara :

- Ajnanam of Atma leads to Deha as Atma / Abhimana – Adhyasa Ahamkara born – I am born, in this body.

3) Slip to Karta, Bokta, Pramata (Tridandi).

4) Apoorvatvam comes :

- As Karta → Plenty to do.
- As Bokta → Plenty to Enjoy.
- As Pramata → Plenty to know.

5) Raaga Dvesha Born :

- **Steps :**
 1. Agyanam of Atma
 2. Deha Atma Buddhi
 3. Ahankara
 4. Karta, bokta, Pramata

5. Apoornata

6. Raaga Dvesha

7. Whipped to Activity – Ahamkara will not allow you to remain quiet.

Riti Mahodadan, Karana Phala Asashatva.

8. Dharma – Adharma Adhishtana Kruta.

9. Punya – Papa Krta, Righteous / with compromise!

10. Kama Esha Krodha Esha - Rajo Guna.

11. Got into Samsara cycle.

12. Jayate Mriyate... Punya Papa lokas come.... Born in Manushya Loka.

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Jiva Avigamyate – Comes to know.
- Anvaya – Agyana etc... Samsara Satvam.
- Vytireka – Jnani – free from Samsara.
- Atma Darshi – Dehadi Vyatirikta Atma Darshi....
- Avidwan becomes Atma Darshi.
- Mam Dehadi Vyatrikta Atma.
- Na Karma, Na Anatma – Na Dharme – Na Dhyanam – Shiva Kevala Lokam.
- Raaga Dvesha born out of Appornatvam are not there.
- Buddhi with Raaga Dvesha not there. Harmless, roasted Raaga Dvesha are there. Barjita Raaga Dvesha.

- Apoorva Janaita Raaga Dvesha not there, Bandah Raaga Dvesha gone.
- This Dharma Adharma not generated at all. Again doesn't come to him.
- Punya Papa Janya Karmas are not there for him.
- Does Karmas but not Punya Papa Janitam.

Gita :

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४.२३ ॥

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Brahma Arpanam Brahma Havihi.
- No 4th Stage – No Punya Papam.

5th Stage : Uchyante...

Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Beyond samsara... Agyana Abava Vigyani.. Samsara Abava... This argument of Shankara can't be Shaken.
- Agyanam – Samsara Karanam .
Jnanam – Moksha Karanam.
- This argument can't be shaken because it is supported by Sruti, Yukti, Anubava.
- Jnanam = I – Jivatma am Paramatma – Sakshi Chaitanyam.
- Kshetraajnam chapi mam Viddhi....
- Sarva Kshetrusha Bharata... Verse 3 – In Bashyam.

Page 301 :

Verse 3 :

- Main objection by Purva Pakshi. Entire Moksha Shastra is redundant, if Jivatma – Paramtma Aikyam is a fact.
- If Jivatma already liberated, since Paramatma is Nitya Mukta, Jivatma is Nityamukta.
- Moksa fact for everyone, don't require Sastra – Sastra Vaiarthya Dosha.

Shankara :

- Due to ignorance of Jiva Svarupam one superimposes Samsara on self.
- **Problem :**
Actual versus superimposed.
Satya Sarpa and Mitya Sarpa both create fear.
- Adhyasta Samsara possible because of ignorance.
- Adhyasta Samsara is a problem as Ajnani does not know Adhyasta Samsara as Adhyastam.
- Register this well.
- Samsara is Mithya is not known unless one comes to Vedanta Samsara continues as Satyam.
- Therefore Sastra eliminates Mithya Samsara by giving Knowledge.
- Once knowledge is gained, Sastra serves its purpose.
- Through Jnanam one doesn't get Moksa. One claims Moksa which is already there.
- Mechanism of Samsara and Moksa presented in 4 stages.

Samsara	Moksa
1) Ajnanam	1) Jnanam
2) Dehadhi Abimanam	2) Dehadhi Abimana Abava
3) Raaga Dvesha Abimana	3) Raaga Dvesha Abimana Abava
4) Dharma – Adharma Abimana	4) Dharma – Adharma Abimana Abava
5) Janma, Maranam	5) Janma Marana Abava

- Dehadhi Vyatirikta Atma Darsinaha.
- Raaga, Dvesha, Upasana – Negated, ends.
- Dharma Adharma Pravirthi ends.
- No Janma – Maranam.
- Nobody can challenge fight logic and conclusion.
- Important paragraph.

Page 302 :

- Ajnanam Samsara - Jnanam Moksa.
- Kshetrajna – Jivatma – Ishvarasya Samanadhi Karanyam – indicates Aikyam.
- Jivatma happens to be Paramatma.
- Kshetrajna Jeevatma none other than Paramatma is fact at all time during Samsara time also.
- Because of distinct Upadhis, obtaining in Jeevatma and Paramatma.

Sharira Trayam	Prapancha Trayam
- Micro Upadhi	- Macro Upadhi
- Alpajnya / Alpavyapi with respect to Upadhi enclosure only	- Sarvajnya / Sarva Vyapi

What type of enclosure?

- Avidya Kruta – Mithya Sharira Trayam and Prapanca Trayam.
- It is enclosure of one and same Consciousness.
- Jivatma = Small Consciousness – because of Sharira Trayam – Small enclosure.
- Paramatma = Big Consciousness because of Prapanca Trayam – Big enclosure.
- Smallness + Bigness of Consciousness – Seeming difference caused by Mithya enclosure.
- Ghatakasha + Mahakasha – Seemingly different, factually one.
- Jeevatma has got as though “Samsaritam” eva.. Factually non-samsara, Apparent – Samsari.
- Is this possible?

Astikas :

- Sankya, Yoga, Nyaya, Vaisheshikas, Purvamimamsa, Dvaita Vedanta, Advaita Vedanta.
- One idea commonly accepted unchallenged is Jivatma different from Body.
- Deha Vyatirikta Atma, different than Body, exists.
- Jiva Survives after death. All accept Sthula Shariram + Jiva – different.
- Therefore Punarapi Jnanam, Maranam.

Moksha Definition :

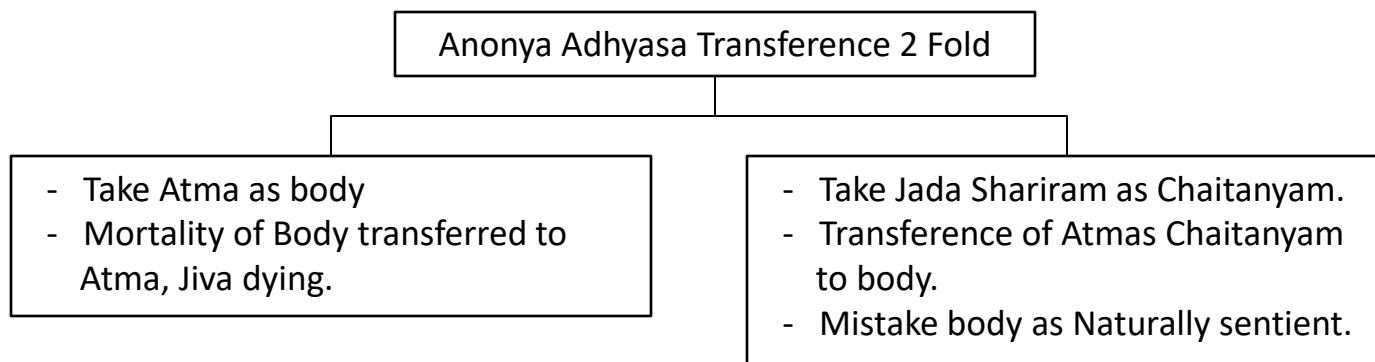
- Freedom from Punar Janma. All Astikas accept Punar Janam.
- Accept Jivatma different than Body.
- Deha Vyatirikta Atma accepted by all.
- If Jivatma different than body, how everyone looks himself as Male, Female, Human, Brahmaha, Young, Old, we ask all Darshanams.

Shankaras Answer :

- Attributes of Body superimposed on Jiva is Accepted by all.
- Jiva not Young, Old, he is in all Janmas.
- Adhyasa not Advaitam concept but accepted by all.
- Maleness, Humanness belongs to body. I am human being is an Adhyasa.
- Attribute is super imposition for Astikas.



- All accept Adhyasa.
- Animals identify with their Body.
- In Anatma Deha, Indriya, Manaha, Buddhi, there is Atma Bavaha.



- Anonya Adhyasa Accepted by all as Avidya Kritaha.

Shankara :

- Adds a little more.
- Sukshma Shariram takes to Punar Janma, travels from one body to another.
- Punarapi Jananam for Sukshma Shariram. As Atma, no Janma, Maranam.

Example of Adhyasa :

- Normally → “Rajju – Sarpaha”
→ Here Ghost on stump of tree.

Page 302 :

- Tree trunk → Body
- 2 Branches → Leaves moving
↓ ↓
2 Hands Fingers moving

- Superimpose + Swear.
- **Seeker - Swears** : Have Jnanam – No Anubava after 25 years.
- Therefore Samsari now, after Anubava will be Mukta – Mistaken notion.

Law :

- Superimposed attribute can't belong to object to which it is superimposed.
- Attributes of tree can't be in human.
- Tree – Stationary – Tishtati iti Sthanu.
- Immobile – tree – mobile Human.
- Jangama – Mobile Human can't become Sthanu – Stationary.
- Body can't become sentient, mistaken as sentient. Chaitanya can't be intrinsic Nature of Body.

Example :

- Moonlight not intrinsic nature of moon.
- Superimposed experience.
- Light on the moon not of the moon.
- Chaitanyam on the body not of the body.
- Never belongs to body. Reverse also true.
- Attributes of body can never belong to Jivatma. I claim I am aging, Angry.
- Not Advaita Darsanam.

Adhyasa Between :

- Sthula Shariram – Body & Atma – All 7 Darsanas accept.

Sankhya Yoga, Nyaya, Vaiseshika, Uttara Mimamsa, Dvaita Vedanta,
Advaita Vedanta.

Advaita Vedanta :

- Don't stop with Sthula Shariram. Sukshma Shariram and Karana Shariram also Adhyasa – Superimposition.
- Then Moksha here + now.

Visishta Advaitin :

- Travelling to Vaikunta – travelling done by Sukshma Shariram.
- Chaitanyam need not travel. Nitya Sarvagata Sthanuhu, Achalam Sanatana.

Page 302 – New Para :

- Extend superimposition – Adhyasa to Sukshma also and say : Vairagya Shatkam

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ३ ॥

*Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham*

I have no hatred or dislike, nor affiliation or liking, nor greed, nor delusion, nor pride or haughtiness, nor feelings of envy or jealousy.

I have no duty (dharma), nor any money, nor any desire (kama), nor even liberation (moksha).

I am indeed, That eternal knowing and bliss, Shiva, love and pure consciousness. [Verse 3]

- Chitta Shuddhi not required. Take myself as chitta – therefore complain.
- Claim freedom from mind – Nitya Shudha Atma.
- If mind disturbed, I am disturbed.
- I am not liberated is misconception.

Mistake :

- Transfer disturbance of mind.
- Take it as hobby / project for better Vyavahara.
- Moksha my intrinsic nature.
- Claim Moksha first and then take mind improvement hobby. Never connect with Moksha which is my nature.

Purva Pakshi Refutes :

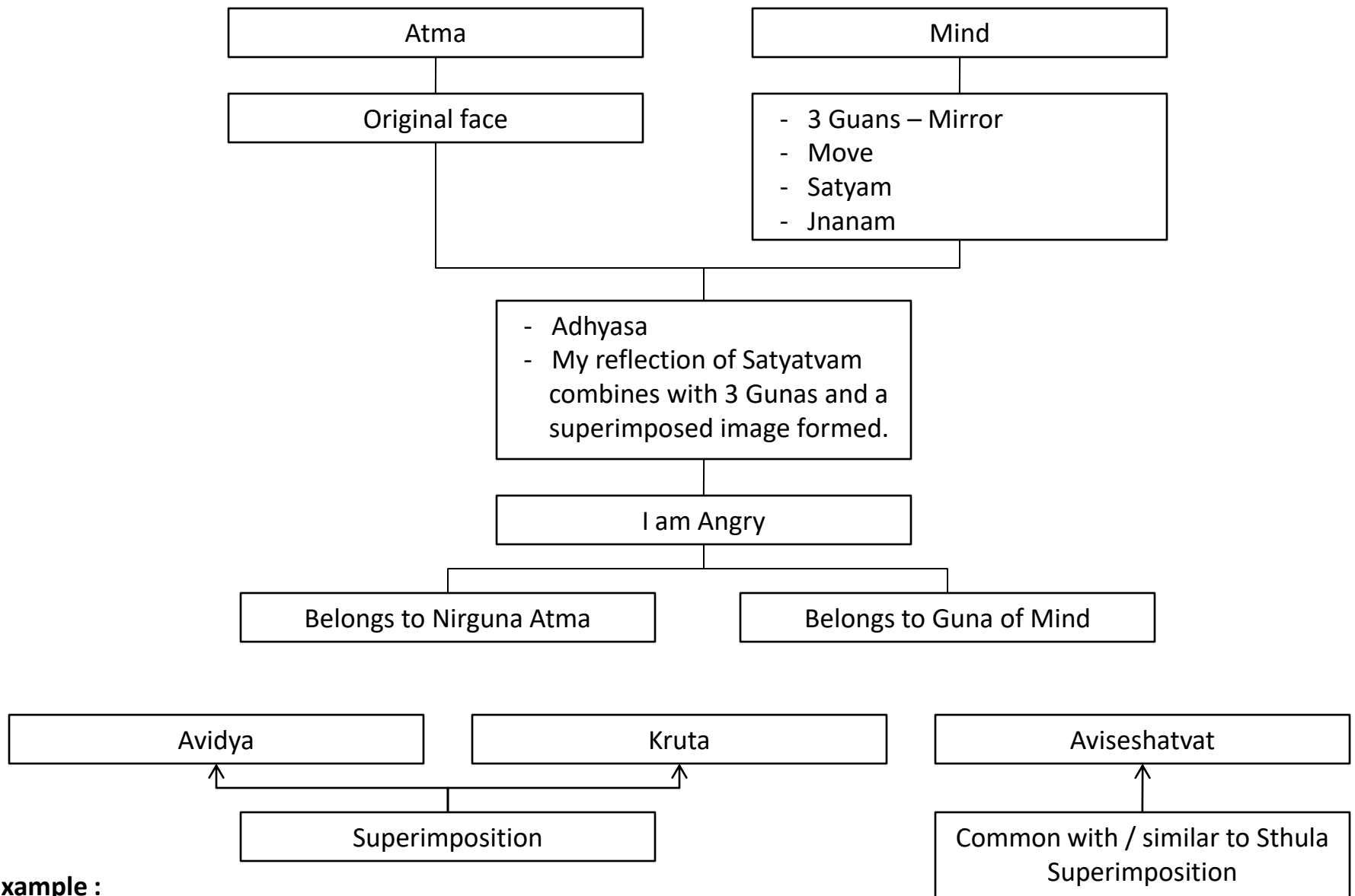
- Shankara explains further.



- 3 Gunas belong to mind.

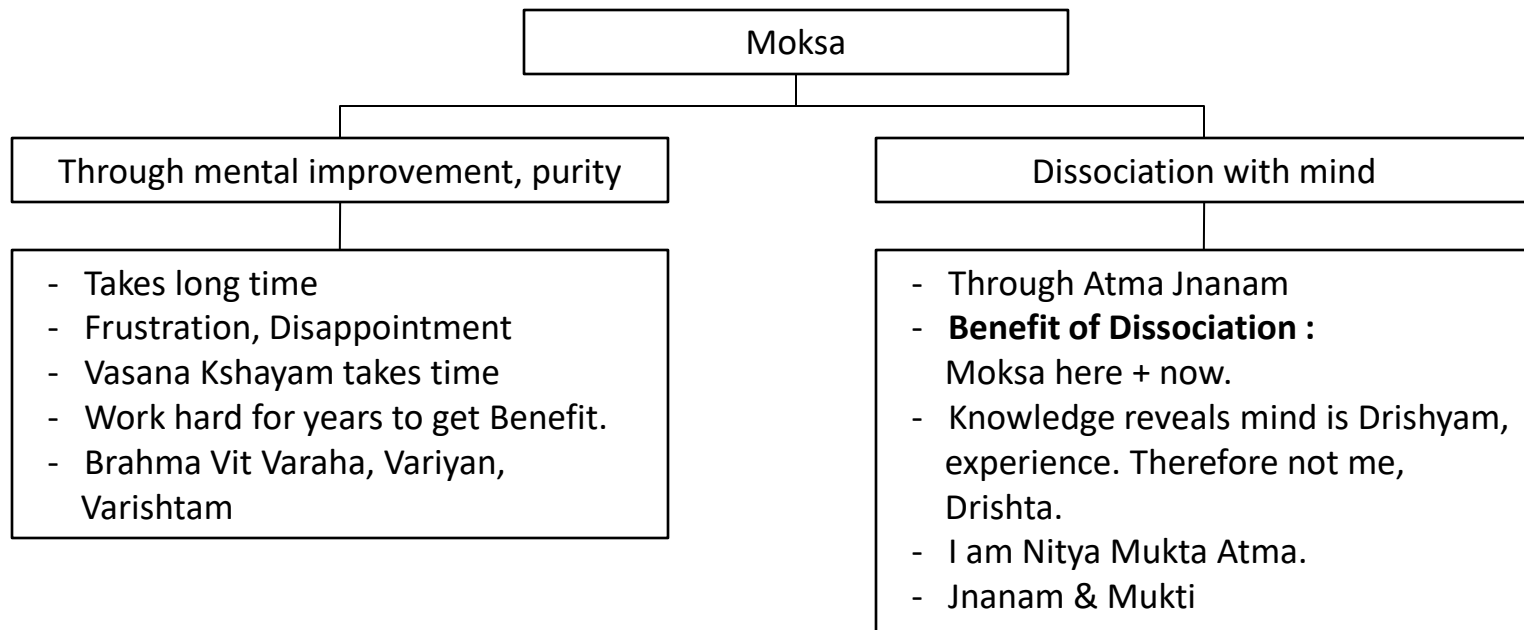
Atma – Nirguna :

- They seem to be mine, because of Adhyasa, Superimposition, reflection taken as me.



Example :

- Jara + Mirityu – Old Age + Death belong to Sthula... Accepted by all 7 Darsanas.
- I am Nitya Mukta = Jnanam = Moksa.
- No time gap between freedom and knowledge because Atma is Svarupam.



- Vidyaranyas – Jeevan Mukti Viveka – explains – conditions required for mental improvement after Jnanam.
- If you want both Mukti and mental purity, practice Mukti through Jnanam and then improve mind. This is called creating internal space by objectification of mind.
- By disassociation, claim I am free all the time, free from Sukham, Dukham, Moha.

Page 302 – New Para :

- In all examples, attributes of one superimposed on other. Superimposed do not actually belong to Purusa.

Red Crystal	Red Flower
Snake	Rope
Mirage water	Sand
Tree	Ghost

- We don't wipe color from Crystal.
- In cloth in which transference is real, it is a different matter.

Purva Pakshis Rule :

- If 2 Anatma – Objects transference false, I Atma – I Anatma transference real, mutual transference because of Avidya.
- Subject, transference real like red flower on white cloth.
- Shoka, Moha, belongs to Anatma gets actually transferred to Atma.
- Disturbance of mind gets transferred to Jiva.

Shankara :

- If actual transference than all attributes should get transferred to Atma.
- Deha – Pahcha Butas – Jadam – Atma should become Jadam.
- Body should be eternally Chetanam. During death body loses Chetanatvam means body doesn't have intrinsic sentiency.

Know Logically :

- Body made of matter, Panchabutas, Jadam. If attributes transferred to Atma, then atma will be Jadam.
- If body + Atma are Jadam, who will have Samsara? No one will claim I am Samsari.
- If some attributes transferred, then on what basis?

Page 302 : Na Chaitanya....

3rd Verse :

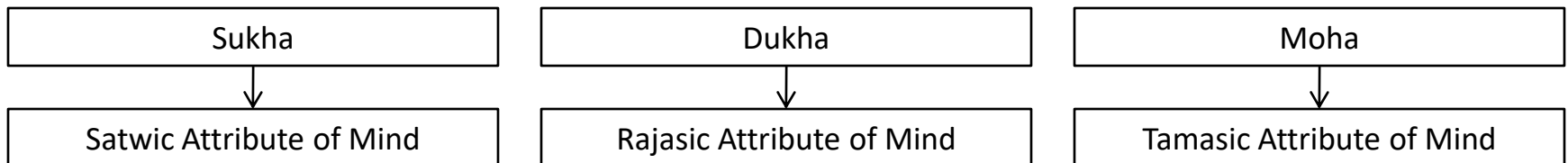
- Jiva = Paramatma

Purva Pakshi :

- Jiva also liberated like Paramatma, Moksa Sastra invalid, redundant.

Shankara :

- Jiva already liberated is a fact.
- Because of ignorance, there is transferred superimposed Samsaritvam.
- Sukham / Dukham transferred, belongs to mind. Falsely transferred on Jiva and there is superimposed Samsara as though real Samsara. For him its is – serious problem.
- Self ignorance cause of Superimposition of Samsara. Anatma Dharmas transferred to me Atma which needs to be negated, eliminated.
- Purusha Dharma falsely transferred to tree Anatma Dharmas superimposed on Atma.
- Shariram + Stump of tree – both Anatmas.
- Anatma Dharmas can be falsely transferred not actually transferred.
- Don't extend example of 2 Anatmas. Subject – object – “Dissimilar”.
- Atma – Anatma.
- In the case of Body + Atma, transference real.



- This is really transferred to Atma.
- Atma has real transference of Samsara.
- Jiva has Sukham, Dukham, Moha.

Purva Pakshi's Law :

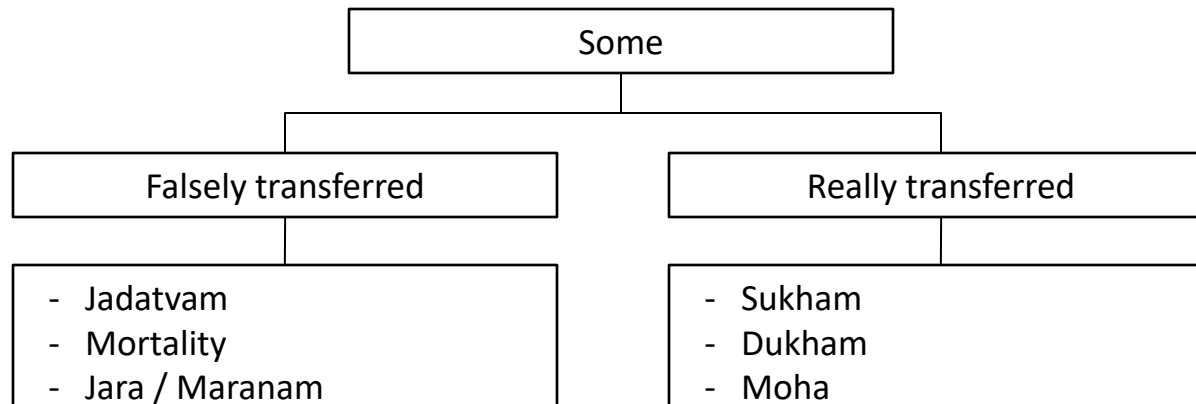
- If 2 Anatmas have transferred attributes, transference is seeming.
- If 1 Anatma + 1 Atma, transference real.

Shankara :

- If transference comes to Atma.
- Body – mind – Achetanam, inertia, Jadam.
- Because of Sanga Dosha, Chetana Atma becomes Achetana Atma.
- Body mortal, Atma mortal.
- Mortal Atma will not be there to enjoy eternal Moksa.

Shankara Assumes reply of Purva Pakshi :

- All attributes of Anatma not really transferred.



- What is logic?
- No reason – understand falsely transferred Anatma will not affect me.
- Mirage water can't wet sand.
- All attributes falsely transferred only.
- Kshetram = Anatma put together, Sukham + Dukham + Moha.
- Jara – Maranam – falsely transferred. Therefore don't belong to Atma.

Shankara :

- Known attributes belong to Anatma, not Atma.

Anumanam :

- Pleasure, Pain, Anger, Raaga – Dvesha do not belong to Jiva.

Paksha	Sadyam	Hetu
- Jivatma	- Sukham / Dukham / Moha... Rahitaha	- Avidya Adhyaropitatvat - Because they are falsely transferred, can be Negated.

- Jara / Jadatvam, Parichinnatvam, Nityatvam – accepted by Purva Pakshi.
- Similarly Sukha, Dukha – Jneyam – Experienced.
- **1st Reason** : Avidya Adhyaropitatvat
- **2nd Reason** : Heyatvat Upadeyatvatcha – all attributes Agama, Pahi, Arrive and Depart.
- Sukha, Dukha, Moha attributes if intrinsic of Atma will always be there. Intrinsic means permanent.
- Heat of fire – Intrinsic.
- Heat of Water – Incidental.

- Impermanent attributes are borrowed not original – is inference.
- Since Sukham, Dukham, Moha temporary. Therefore dropped and taken.
- In Jagrat, not sorrowful all the time, sorrow comes & goes. Desire comes & goes not intrinsic part of me atma.

Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सद्वशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

*Adavante ca yan-nasti vartamane 'pi tat-tatha,
Vitathaih sadrsah santo- 'vitatha iva laksitah*

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II-K-6 & IV-K-31]

- In sushupti dropped body, mind, Raaga Dvesha, Sukha, Dukha sense organs, Atma alone remains...
- Sukham, Dukham belong to Buddhi not to me Atma. I am ever free.
- In waking, identify with mind – have Raaga, Dvesha.
- In sleep, Disidentify from mind, no Raaga, Dvesha.
- Therefore I falsely transfer to me Atma. They do not belong to me.

New Para :

- 2 Principles on which entire Vedanta is based.

a) Experencer different than experienced.

- Ghata Drishta – Ghata binna.
- Experience Pot – I am not Pot.

Experience mind – Sukham, Dukham, Raaga, Devesha, Krodha... I am not mind.

Experience Jara, Maranam... I am not Body.

b) All experienced attributes belong to experienced objects, never to experience subject.

- Old age, disease – experienced attribute belong to experienced body not to experiencer.
- Experience Anger, depression, Anxiety, all experienced by mind. Experienced attribute belongs to experienced object, never to the subject.
- Samsara = Kartrutvam + Boktrutvam.
- Belongs to mind – known object.

Vedantic Ninidhyasanam : Say

- Mind is disturbed, not me.
- I have to handle the disturbed mind.
- Similar to saying senior citizen, developing country.
- Language influences thought. Refuse to say I am disturbed because of ignorance.
- Mind is superimposed on Jnanata – Jiva – Proved when I say I am disturbed.
- Because of false transference, Jiva doesn't become real Samsari, not contaminated, not tainted.

Example :

- Blue sky – attribute of light on dust particles, superimposed on colourless space.
- Akasha – canopy, upside down vessel domb, concave, impurity of Akasha is transferred falsely by people.
- Akasha ever pure. Jiva ever liberated. In complaining time, I am impure.

New Para :

Evam :

- Kshetrajna – Jivatma present in every Shariram... Appears as though in several Jiva's.
- In every body, Bagawan alone present. No Samsara. – I am free when I claim. Moksha in my hands – Not in Bagawan or Sastras hands.

- Mind not perfect all the time - accept it. Claim – I am free of the mind.
- Improve Anatma mind for transaction, not connect to my real status. Unconditional, unnegotiable status of Atma.
- Never have fear of Samsara sticking.
- In case of any Superimposition, superimposed attributes because of Avidya, no object to which superimposition is made is positively or negatively affected.
- Superimposition can't have value addition or deletion.
- Superiority of mind can't make Atma superior.
- No Upakara – Value addition.
- No Apakara – Value reduction.

Can't say :

- Knowledge has come but snake poison is there.
- Knowledge has come but Vasana Kshaya not done.
- Vasanas of mind, not in Atma.
- Tatva Samanvayat Sutra. Jnanam and Moksha is Simultaneous.

Page 303 – 2nd Para : Evam

Purva Pakshi : What is validity of Moksa Sastra?

- Moksa valid only if Jiva is Samsari.
- If Jiva has no Samsara, how will you validate Moksa Sastra.
- Therefore Jivatma not identical with Paramatma.

Purva Pakshi	Vedantin
1) Jivatma has real Samsara	1) Jiva has Ayathartha – false Samsara.
2) Yathartha Samsara	2) Moksa Sastra eliminates Ayatartha Samsara.
3) No Moksa Sastra required to remove Yathartha Samsara.	3) If Samsara Real, Sastra can't remove. Gita : Chapter 2 – Verse 16 : Na Asato Vidyato Bavaha....
नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥	The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]
	4) Ayathartha is superimposed because of ignorance.
	5) Sastra Pramanam gives knowledge – removes transferred Samsara, eliminable samsara.

Transference of attributes of

Sukham

Dukham

Moha

Caused by Satwa Guna of mind

Caused by Rajo Guna of Mind

Caused by Tamo Guna of Mind

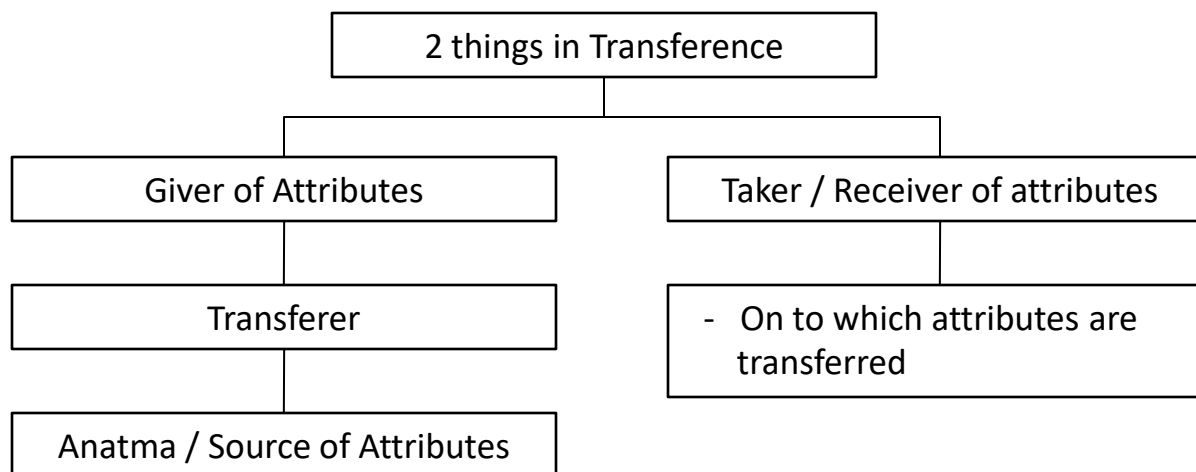
- Gunas belonging to Antahkaranam, transferred to Atma.
- Jiva Appears to be Samsari.
- Transfer 3 attributes to the Anatma mind, claim I – Sakshi Chaitanyam ever free.

Gita :

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४.२ ॥

They who, having refuge in this Knowledge have attained to My being, are neither born at the time of creation, nor are they disturbed at the time of dissolution. [Chapter 14 – Verse 2]

- Gunateeta Jnani transfers Gunas to Anatma.



Sthanu	Purusha / Atma
Stump	Person
Taker	Sentient giver
Transferred	Transferer

- Attributes of person transferred to inert stump.
- Stump appears sentient, movement caused by superimposition.

Purva Pakshi (PP) :

- **Example** : Original – Dissimilar.
- Anatma – Draya Drishtanta – Purusa + Sthanu.

In Vedanta :

Anatma	Atma
Source of attributes	Locus of Transference
	Anatma Draya Darshanta

- Vaisamyam – Vaidharmyam

Shankara :

- Asat – false – how it is wrong?
- Over extension of example.

Example :

- He is pillar of organisation.
He is strength of organisation.
- If pillar collapses, building collapses.
- Without important person, organisation collapses.
- Pillar – round – stationary – is extension of example.

Example :

- To show attributes can be transferred from one source to another locus.
- Source + Locus – Both Anatma or one Atma + other Anatma.

Take Lesson :

- Transference can't affect locus.
- When sentiency of person transferred to stump, stump not changed.
- Similarly transferred Sukha, Dukha, Moha attributes will appear in Atma and will not affect or change Atma.
- Over extension is problem of listener, not teacher.
- Sadharmyam = Similarity – Drishtanta + Example.
- Darshanta → Original
- Vyabicharita → Sishya Shouldn't Deviate.

Purva Pakshi :

- No Deviation in transference of attributes, but there is deviation in 2 Anatmas verses one Atma + Anatma.

Shankara :

- **Take another example :**

Sthula shariram's Attributes – Superimposed to Atma



Manushyatram, Jara, Marana, Anatma.... Transferred to locus Atma



I say – I am dying... born.

- Similarly Sukshma Shariram attributes. Sukha / Dukha / Moha – transferred to Atma.

Purva Pakshi :

- Sthula attributes transferred to Atma. Accepted by all Astika Darshanams.
- Sankya, Yoga, Nyaya, Veisheshika, Purvamimamsa, Dvaita Vedanta, Visishtadvaita Vedanta.
- Change Example from Sthanu to sthula shariram.

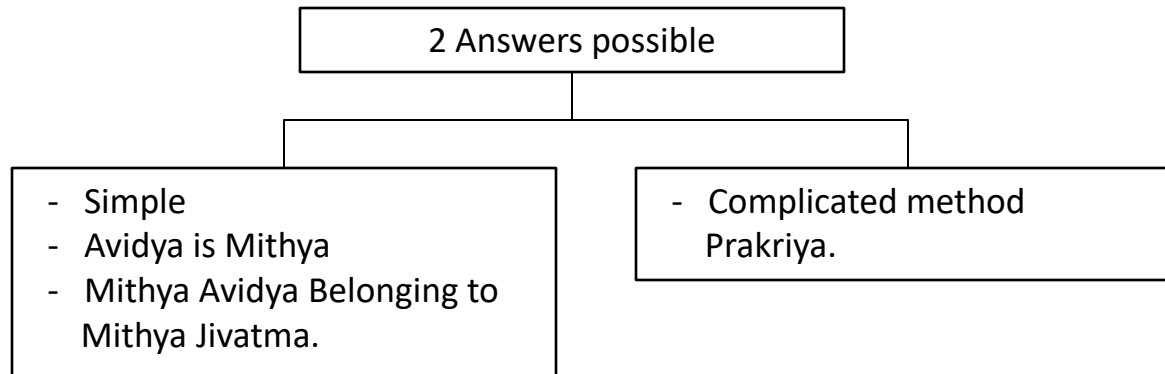
Purva Pakshi :

- Technical. Avidya Matram....
- Samsara not there in Jivatma. It is experienced in Sukha, Dukha, Moha... which belong to Sukshma Shariram only. Falsely thrown to ourselves.
- Samsara is really not there in Jeevatma.

Atma	Redness / Sukshma Shariram
- Crystal clear	- Attributes transferred to clear Crystal Atma.

- Cause of transference = Avidya – ignorance.
- Jiva associated with ignorance if Jiva has to throw Sukha / Dukha / Moha.... Therefore ignorance is Cause of Samsara.
- Jivatma = Samsari, Avidyavatva
- Paramatma = Asamsari Avidya Rahitvatva.
- Therefore Jivatma, Paramatma Aikyam not possible.
- Avidyatvat Kshetrajnasya Jiva – Contaminated with Avidya.
- There is Samsara for Jiva.

Shankara :



- Jiva - Unreally Samsari.
 - With unreal Avidya.
- Jiva - Really Asamsari. Therefore Jivatma Paramatma Aikyam has no Dosha.
- Extend Sukha – Dukha Argument.
- Avidya Belongs to Antahkarana – Not to Jiva – like Sukham, Dukham, Moha – belongs to Antahkaranam, Sukshma Sariram.
- Jivatma not associated with Avidya also.

Purva Pakshi :

- Jiva associated with Avidya.
- Jiva is Samsari.

Shankara :

- Jiva not associated with Avidya.
- Avidya Associated with Antahkarana.

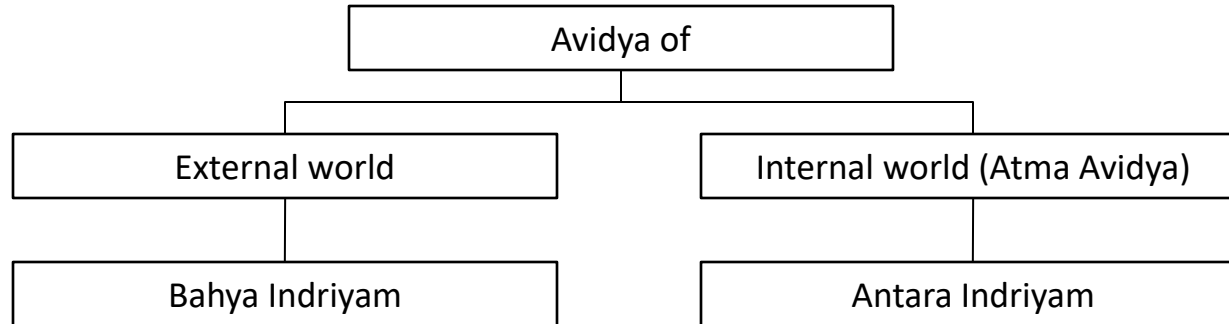
Argument :

- Avidya not absence of Vidya.
- Avidya in Vedanta – that which obstructs Vidya.
- Avidya = Vidya Virodhi, Vidya Pratibandaka.
- Avidya is enemical to knowledge and obstructs knowledge, located in generator of knowledge.
- Then Generator not able to generate knowledge because Avidya is there.
- What is generator of knowledge?
Antahkaranam – alone is the instrument for generation of knowledge.
- Karma Indriyam – Generates Karma.
- Jnana Indriyam – Generates Jnanam.
- Paramanam = Jnana Karana Indriyas.
- Avidya = Karana Nishta.
- Located in Jnana Karanam / Indriyam / Pramanam.

Example :

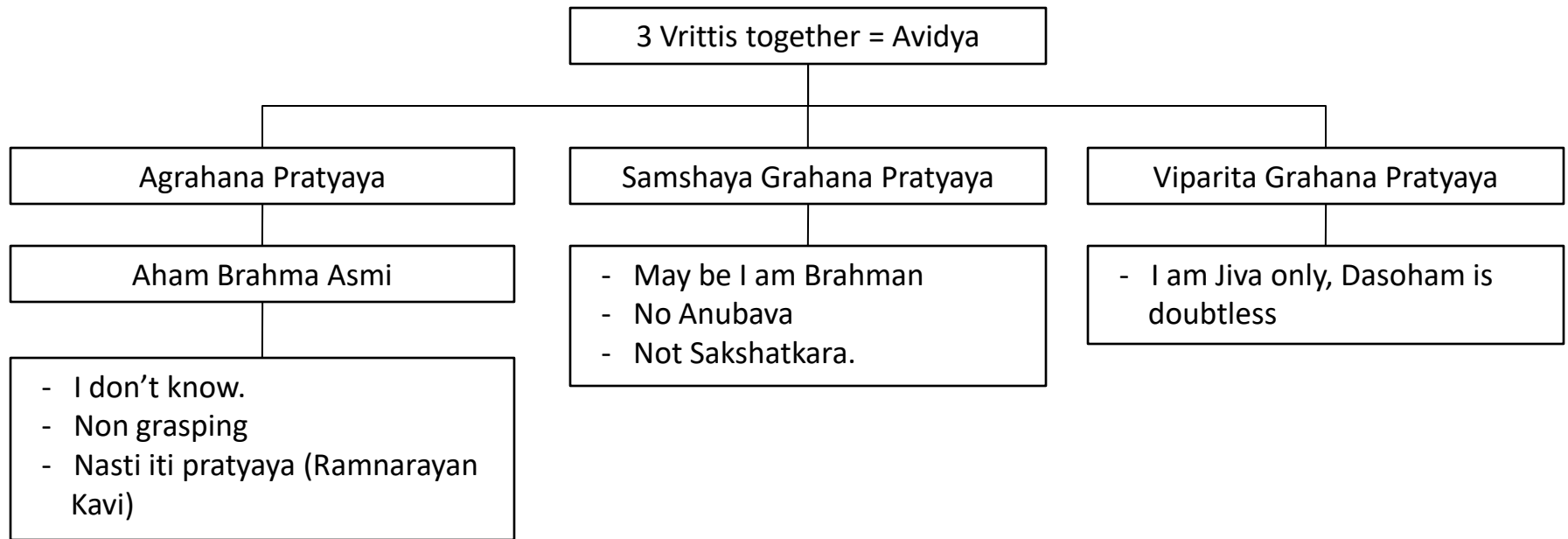
- Cataract in eyes – Rupa Avidya.
- Knowledge of forms gone.
- Jnanata – Pramata – does not have Rupa Jnanam, but has Rupa Avidya.
- Pramata complaints – have Rupa Avidya.
- Doctor corrects Karanam not Karta.
- Avidya is Vidya Pratibandha, Vidi Nirodhi in Karana Nishta. Cataract surgery for Karanam not for Jnanata but for Karanam Jnantru.

- If Avidya is in Jnanata, after treatment will not get knowledge.
- Handle Vidya for Karanam only.
- Jnanenindriya Nishta – Karana Nishta. Atma – Problem not in Bahya indriyam – but in Antara indriyam – Antah Karana.



Anandagiri :

- Avidya is Antahkarana Nishta.
 - Timiravatu Doshatvat.
 - Dosha Located in mind like Dosha in eye.
 - Defects in Indriyam called Timira.
 - Atma Avidya located in internal organ expresses as 3 fold Vrittis – Pratyaya / Dosha.
 - Trivida Tamasa Pratyaya, thought.
 - 3 fold Tamasic thoughts is Avidya in Antahkaranam.
 - Tamasic because it covers Atma.
 - Vidya Virodattvat Tamasam
 - Vidya Pratibandattvat Tamasam
 - Vidya Avarnatvat Tamasam
- } 3 together called Avidya



- Avidya obstructs Vidya.

1st Point :

- Avidya is Antahkarana Nishta.

2nd Point :

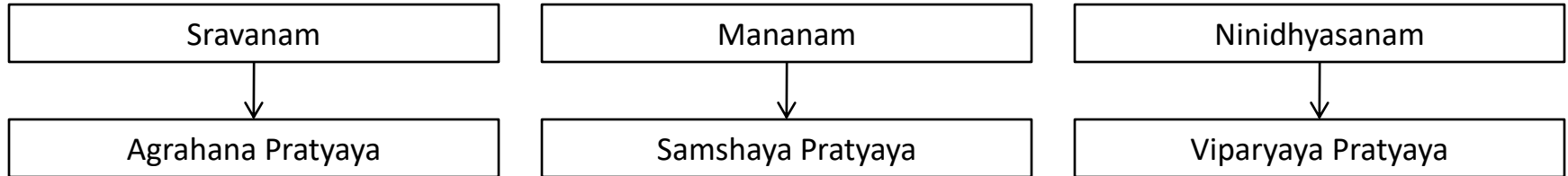
- **Avidya in form of 3 Vrittis :**
 - I do not know I am Brahman
 - I doubt I am Brahman
 - I am not Brahman definitely, I am Jiva Samsari.
- Because it is in form of Dosha, in form of 3 thoughts, and thoughts located in Antah Karanam.
- Therefore Antahkarana Nishta.

Guru Stotram :

अज्ञान-तिमिरान्धस्य ज्ञानाञ्जन-शलाकया
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः
ajnAna-timirAndhasya jnAnAnjana-shalAkayA
chakshurunmeelitam yena tasmai shrii gurave namah

I salute that Guru who opens my eyes ,
Which are closed by the cataract of ignorance,
And are not able to differentiate between,
Ignorance and knowledge , with his teachings.

- Shastra does not treat Jivatma. Who is ever free witness, Sakshi. Guru Vaidiyanatha with Sastra needle treats Antakarana.
- Therefore Antahkaranam should be in class.
- Guru deals with Antahkarana through Sravanam / Mananam / Ninidhyasanam.



- Avidya Vrittis Located in Antahkarana.
- Treat mind – Jivatma can't be and need not be treated. Then Jiva says Aham Brahma Asmi.

Purva Pakshi :

- Avidya belongs to Jivatma.

Shankara :

- Avidya belongs to Antahkaranam.

Bashyam :

- Avidya is in form of 3 fold Tamah Pratyaya.
- Avidya called Avidya because - It is Vidya Viroadatvat
 - It is Avarnatitvat.
- Conceals and obstructs rise of knowledge.
- Atmavare Srotavya.. Because of mind's Trivida Tamasa Pratyaya.
- Viparita Agrahanam = Viparita Pratyaya.
- Samshaya Pratyaya = Creation of doubt.
- Agrahana Avarnatvat = Nongrasping – I don't know.
- Viroadesi Arthe = Vidya.
- Vidya + 3 Vrittis mutually exclusive.
- Where vidya is there – 3 Pratyayas are not there.
- Where 3 Pratyayas are there – Vidya is not there.
- Since Vidya and Tamasa Pratyaya are mutually exclusive, they are opposed to each other.
- Therefore Tamasa Pratyaya are called Avidya.
- Viveka Pramana Bave – When Vidya is there, Trivida Tamasa Pratyaya Abava.
- Jnani will not say
 - I think I am Brahman.
 - I may be Brahman next year.
 - I am Samsari.
- Impossible for Jnani to think above Vidya + Tamasa – don't coexist when 3 Pratyayas present – Vidya Absent, concealed. Therefore Tamasa Pratyaya located in mind and are locus of Avidya.

Page 303 – Na Avidyaya Tamasa.

Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३.३॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Jivatma – Paramatma identical.
- Kshetrajna Chaapi mam Viddhi.



Jivatma is Paramatma know that

- Samanadhikaranyam is there. Both one and same.

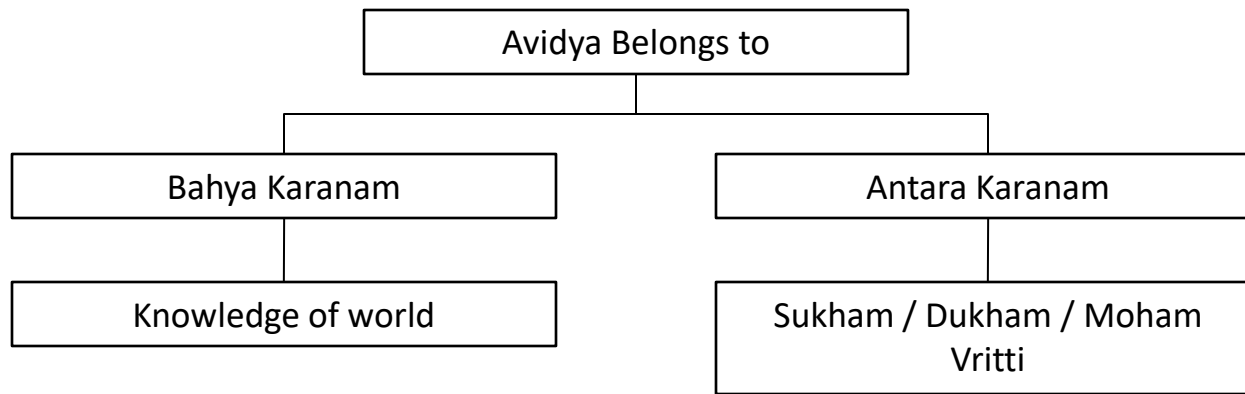
Objection :

- Jiva associated with Avidya = Samsari.
- Paramatma not associated with Avidya = Asamsari.
- How both equated?

Shankara :

- Jiva due to Sukha, Dukha, Moha of mind is transferring all to himself due to Avidya.

Jiva	Paramatma
Avidya Sahitaha	Avidya Rahitaha



Here :

Avidya :

- Antah Karana Nishta – Karana Dosha
- Antah Karanam is Anatma
- Avidya is located in Anatma not in Jiva.

Naishkarmya Siddhi – 3rd Chapter – Introduction – Sureshvaracharya :

- Locus of Avidya is Atma – not Anatma Nishta.

Vichara Sagara :

- Anirvachaniya Khyati
- Sakshi Chaitanyam Nishta.

Page 311 :

- Avidya discussed again.

Here :

- Avidya expresses as 3 fold Tamasa Pratyaya.
- Tamasa is concealing Nature.

- Pratyaya is thought in mind.
- Avidya = Vidya Virodhi.
- When lamp of knowledge is there, Viveka is clear, 3 Pratyaya Absent.
- Knowledge and Avidya are opposed to each other.
- Dosha always in Karanam.

Karanam alone produces knowledge.

Atma doesn't produce knowledge.

- Tasmāt, Tamasa Pratyayatmaka.
- Avidya – Antahkarana Nishtabava.
- Avidya is in the mind – Jiva has no Avidya.

1) Jiva 2) Ishvara 3) Kala 4) Avidya 5) Karma 6) Shudha Chaitanyam.

- 6 – “Beginningless – Endless”

Page 304 :

- Atraha – Tadu Na Repetition of Purvapakshis contention.

7th Line :

- Yatha Karane... Avidya inform of 3 fold Pratyaya is located in the mind.
- Self ignorance located in mind.
- Other ignorances located in internal / External organs + not Atma... who is behind the sense organ & separate from sense organ.
- Like Timira in eyes and if object in front and I don't know...
- Samshaya Pratyaya – Rama or Krishna, conclude Rama.

Page 313 :

- When Vidya absent, Avidya above present, Viparita Grahanam – wrong perception – 3 forms present – cause of 3 fold wrong Pratyaya is cataract belonging to eye.
- Avidya doesn't belong to Pramata, observer, Jivaha, Sakshi... Avidya belongs to Pramanam, called Karanam.
- Doctor handles Karanam. Eye – treats, dosha of Karanam.
- Doesn't treat Jnanata, Jeevatma, Sakshi, Kshetrajna.

1st Argument :

- Avidya Antahkarana Nishta – Doshavat Timiravat.
- After surgery dosha gone.
- If problem in Jeevatma, Problems will continue.
- 3 fold wrong Pratyaya with respect to oneself belongs to mind.
- Atma Vishaya, Spiritual ignorance...

Raja Rajya Kavi :

- Sanimittaha along with Dosha, belongs to Karanam, not Jnatru Kshetrajna....
- Therefore Jivatma is not Avidyavan but vidyavan.

Page 311 :

Another reason :

- 2nd Argument of 311 hinted in 3 lines here.

2 Principles in Vedanta :

- Anything experienced is object. Different from experiencer subject.
- Experienced attribute always belongs to experienced object and never to experienced subject. Is ignorance spirit of & other material science, known or unknown?

- Knowledge of presence of ignorance known to student.
- Knowledge of absence of ignorance known to teacher.
- Ignorance is an attribute not substance, can't exist independently.
- Yellow color – attribute – rests on substance flower.
- Avidya not svantaram but Paratantram, Dharma buta, experienced both by student, teacher.
- Attributes belong always to experienced not to experiencer subject because it is known, different than Svatma subject.



- Avidya belongs to Anatma not Atma because it will become Nityam, Shudham, Muktatam, Buddatvam.
- Attributes of Atma are permanently there – Avidya will be permanent.
- Anirmoksha Prasanga – Possibility of moksha gone. If subject to destruction can't belong to Atma.
- During Kaivalyam, Moksha, Atma is free from all Karanam.
- Sthula / Sukshma Shariram
- Sharira Prapti is Janma.
- Sharira Viyoga is Moksa – Videha Mukti.
- Atma free from all doshas called Mukti.
- When Sharirams gone, Atma is Dosha Rahitaha – Dosha belongs to Shariram. When Shariram is there, Atma associated with Dosha. Dosha belongs to shariram only.
- According to Advaitin, Atma free from all Doshas even when Sharirams are there.

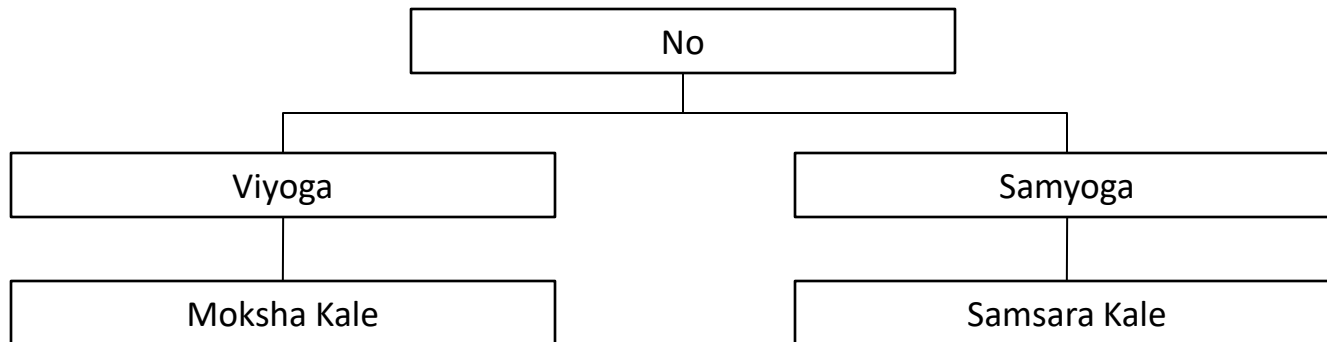
- Not going to Vaikunta – No new Shariram there. Deha belongs to Shariram only.
- Jivatma is Nirdosha.
- If Dosha belongs to Atma like heat of fire, it will never go.

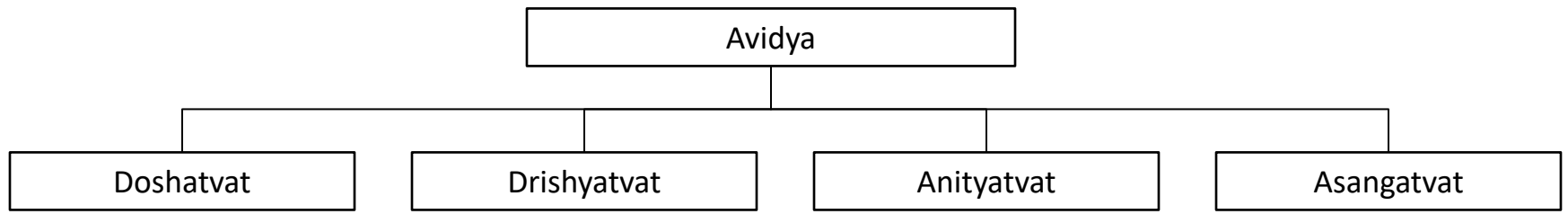
3rd Argument :

- Anityatvat.

4th Argument :

- Atma Asanga like Akasha, not contaminated by any 2nd.
- After Rain - Ground wet, dress wet have Sanga.
 - Space not wet. Asanga Chaitanya Akashavat Asangatvat.
- Atma can't be associated with Avidya, not Avidyavan.
- Atma is Avikriyaha, changeless.
- Sarva Antarya - All pervading.
- Anavayaha - No limbs, parts.
- Vyomavat - Like Akasha.





- Atma Sarvada Avidya Rahitaha eva.
- Kshetrajna – Jivatma always Ishvara.
- I am Paramatma all the time!

Chapter 13 – Verse 32 : Important

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥ १३.३२ ॥

Being without beginning, and being devoid of qualities, the Supreme Self, the Imperishable, though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 – Verse 32]

- Bheda seen in abheda because of maya devi.
- Paramatma is present in Shariram as Jivatma. Renamed Jivatma.
- Paramatma as Jivatma – never contaminated by Sthula, Sukshma, Karana Shariram.
- Sthula → Jara Maranam Dosha
- Sukshma → Raaga – Dvesha Dosha
- Karana → Avidya or Aavarna Dosha.
- 3 Doshas don't contaminate Atma.

Purva Pakshi :

- Paramatma → Nitya Mukta
- Jivatma → Nitya Mukta

- Therefore won't require Moksa Sastram.
- If no Samsari, Sastra Anartakya Dosha.
- Ishvara not intelligent.
- In Hindi – PU – Purva Pakshi
U – Uttaram = Siddhanta.
- Redundance – common to all.. Darsanami.
- In each Darsana – Mukta Purusha... do they require Sastra? Visishta Advaitin... also has Sastra.
- Some will not require Sastra....

Page 305 :

Nanu Evam :

- Samsara is transferred.
- Atma – has no Samsara.
- Sukha, Dukha, Moham of mind transferred to Atma, because of ignorance. Jnanam alone solution.
- Therefore Samsara not actual, but transferred.
- To transfer Samsara of mind, Atma must have ignorance.
- Therefore ignorance is in Atma.
- Avidya Samyoga = Atmanaca Sanyaritvam.

4 Reasons : Avidya can't belong to Atma.

1. Avidya is Dosha belonging to Karanam.
 - Color attribute not belongs to Atma.
 - Avidya – Karana Nishta.
 - Doshatvat – Timira Dosha Vatu.
2. Avidya Drishyatvat – object of experience belongs to object.
 - Drishyaha – Antahkarana Nishta
 - **Example** : Varna Vatu
 - Color belongs to object.
 - Doesn't belong to experiencer.

3. Anityatvat – Avidya – Anitya

- Jnana kale, Moksha kale, not Nityam – incidental, not intrinsic to Atma.
- If Avidya belongs to Atma, Avidya will be eternal like Sat, Chit, Ananda – is eternal.
- Avidya becomes free – in Moksha – Kaivalya Kala – (Abavat) Agama Pahitvat.

4. Asangatvat :

- Atma Asanga – can't be associated with anything – including Avidya.

Chapter 13 – Verse 32 :

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥१३.३२॥

Being without beginning, and being devoid of qualities, the Supreme Self, the Imperishable, though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 – Verse 32]

- Na Lipyate – Not contaminated.
- Jiva – Nitya – Asamsari
- Paramatma – Nitya – Asamsari.
- Jivatma = Paramatma – 2 words – only one substance – Chaitanyam.
- Kshejnam chapi mam Viddhi... Talks of Aikyam only.

Purva Pakshi :

- If Jivatma already Mukta, Moksa Sastra not required, redundant.
- Bagawan can't give useless Sastra – will no more be Bagawan – Another Dosha.
- Ishvara Asarvagya Vat dosha.
- Medicine relevant – till disease is there.
- Not sick – medicine not relevant.

- Means relevant till end reached.
- Sastra relevant till Moksa.
- Baddah – Not Mukta – relevant for Baddha.
- For Mukta, Sastra Non – relevant.

Partially relevant :

Rule :

- When Dosha for Purva Pakshi, and Siddanti, then Siddanta can't do Parihara.
- Same Parihara for both.
- In Vaikunta no Moksa Sastra required.
- No Vyavahara. Therefore no Moksha Sastra.

Purva Pakshi : Thinks	Siddanti
- Actual Samsara	- Imaginary Samsara
- Removed by Karma Yoga + Upasana Yoga	- Removed by Jnana.

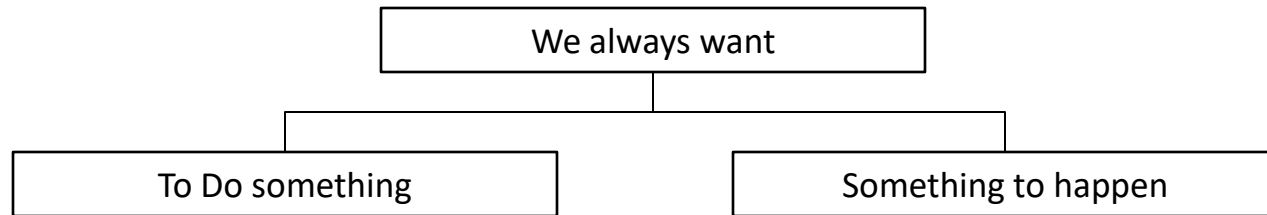
- Imaginary Samsara notion alone goes from Sastra Drishti.
- Not at time of imagination.
- Rope snake not imagination when a person sees rope snake.
- Rope snake after knowledge.
- Just as all Dvaitins - Madhava school...
 - Sankhya School
- For Dvaitin – world is real.

New Para :

- Nanu Atmaya Veita Banda Avaste.

Purva Pakshi :

- Bandah is real – Sastra does big job of removing real Bandah.
- Something to be dropped – gained.
- In your case nothing dropped + taken.
- Nothing arrives in Moksa. Nothing going.
- Imaginary Samsara elimination... nothing happening.
- Only notion removed in Buddhi.
- Sastra doesn't do anything, redundant.



Gita :

- Ashcharyatatu.....

Vedanta :

- Nothing to be done – only say I am free.

Puruva Pakshi :

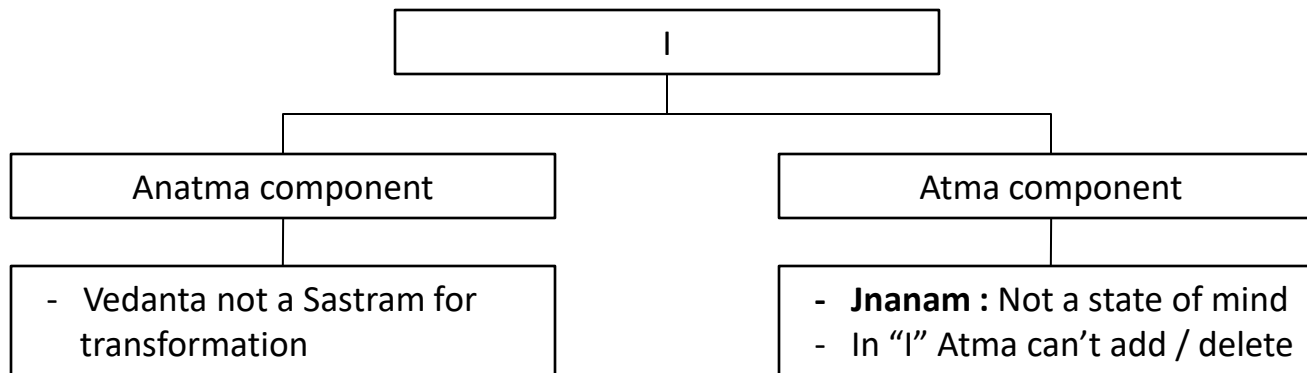
- For us problems going away = Moksa.
- Ananda going to come.
- State of Bondage going + state of liberation coming.
- Mystic experience...

- Amruta Dhara – flows from Sahasra Chakra + Kundalini flow....
Happening Vedanta.
Not Understanding Vedanta.
- Require Sastra to do this / that.
- Heya – something to go away.
- Upadheya – Something to be taken.
- Sastra valuable to us. Have exercises, Sadhanas for taking and dropping.
- Apra Vidya – Anir Vachaniya Khyatitvat Adhyasatvat.
- Atma not associated with Baddah... need not drop, Sastra is a waste.
- Shankara gives profound Answer.
- No Halo around Mahatmas.
- Arjuna asked for Sthiraprajya Lakshanas.

Page 305 : Na Atmanaha....

Shankara :

- In spirituality what do I want?



- Anatma component transformation is Job of Karma Khanda not Moksha.
- Karma – not permanent.
- Yatu Kritakam Tatu Anityam.
- During meditation, Samadhi, Mind calm. Come outside, Blood pressure Starts.
- In Jnanam not interested in particular state of mind / body.

Gita :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with object, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

- Not lasting state.
- Do you want to convert Badda Atma to Mukta Atma.

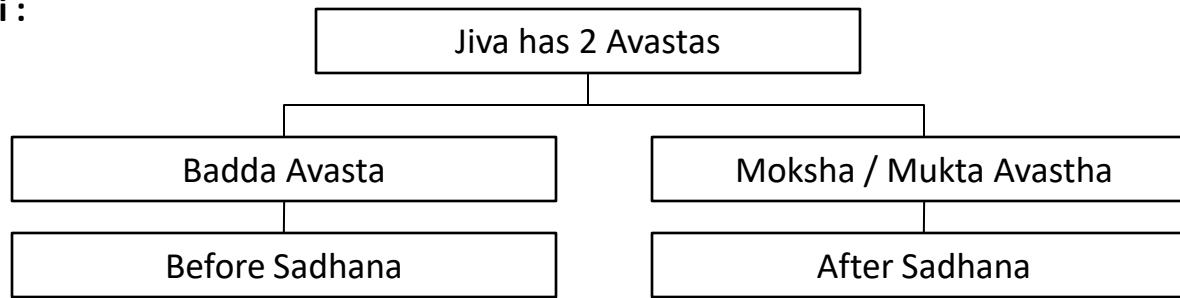
Gita :

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २.४५ ॥

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- I am not interested in 3 Gunas of Anatma.
- All states Change, Arrive, Depart through Moksha what you get?

Puruva Pakshi :



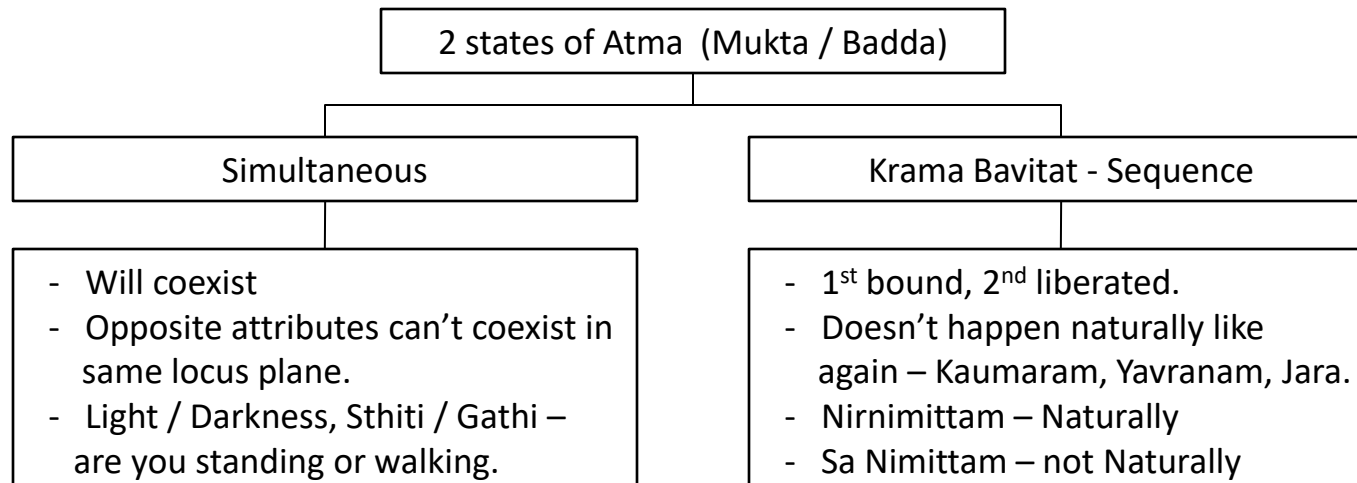
- Change is in Atma not Antahkarana. Like medicine before / after.
- Samsara, Moksha states of Jivatma not of body or mind. This is Philosophy of Sankhya, Yoga, Nyaya, Veiseshika.

Shankara :

- Jiva can't shift from one state to another.
- Atma not a state / condition.

Abyupapathaya Vada :

- Assume Atma has different states. Are the states in sequence? Or both simultaneous? (Yugapath Syatam).
- In Visishta Advaitam change to Jiva not Body / Mind.



Page 306 : Yugapath**1) Sastra Anartakya dosha.**

- Jivatma – identical with Paramatma all the time – Nityamukta.
- Therefore Sastra – redundant.

2) Puruva Pakshi :

- Jiva – Samsari – Moksa Sastra relevant to convert Samsari Jiva to Asamsari.

3) Shankara :

- For us Sastra relevant. Jiva has imaginary Samsara caused by ignorance. Imaginary not for one in imagination.
- To remove that, knowledge required.

4) Purva Pakshi :

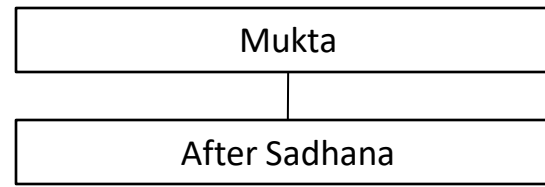
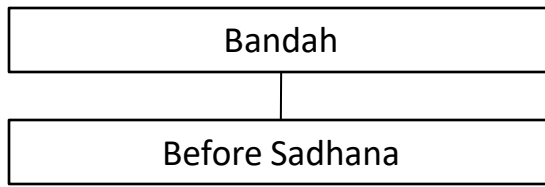
- Jiva suffers actual Samsara.
My Sastra removes real Samsara.
- Your Sastra only Imaginary Samsara.

5) Shankara :

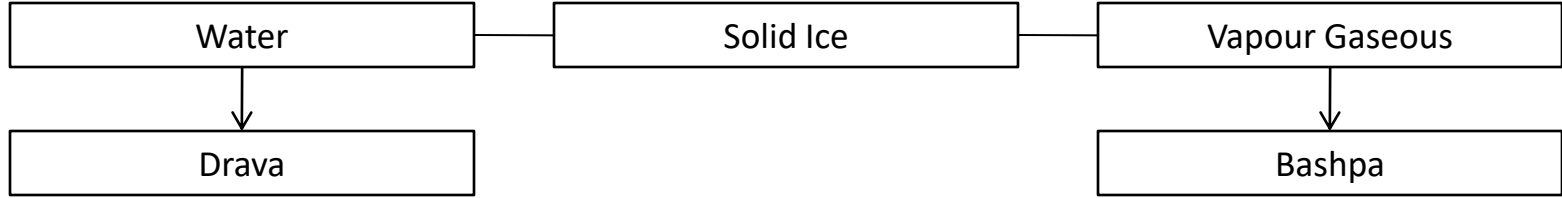
- Abyupetha Vada.
- Assume your Sastra removes real Samsara... is it simultaneously or in sequence?

Assume :

- Shastra removes actual Samsara of Jivatma by Sadhana.
- Jiva change is actual – Samsari to Asamsari.



Real transformation like :



- Jiva becomes Mukta.

Shankara :

- 6 forms of modification..... Viparinamate.
- **But Gita says : Na Jayate...**

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die ; after having been,
He again ceases not to be; unborn, eternal,
changeless and ancient, he is not killed when the
body is killed. [Chapter 2 – Verse 20]

6) Page 305 :

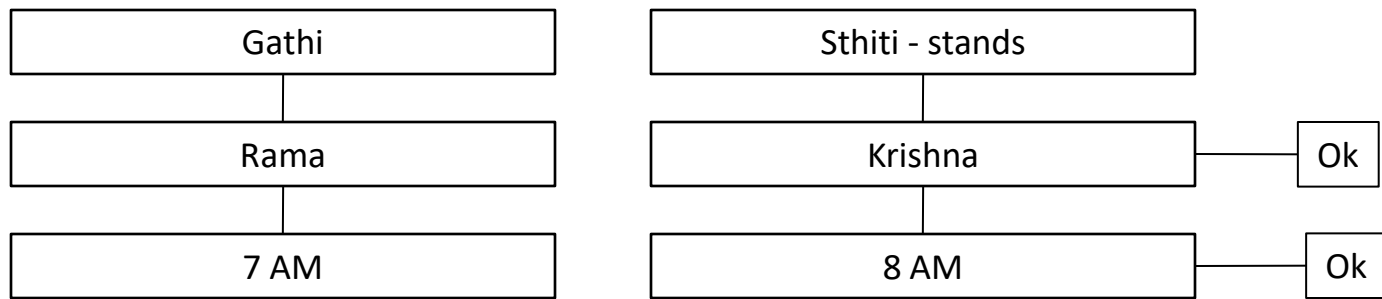
- State exist simultaneous or in sequence.

Logical Dosha :

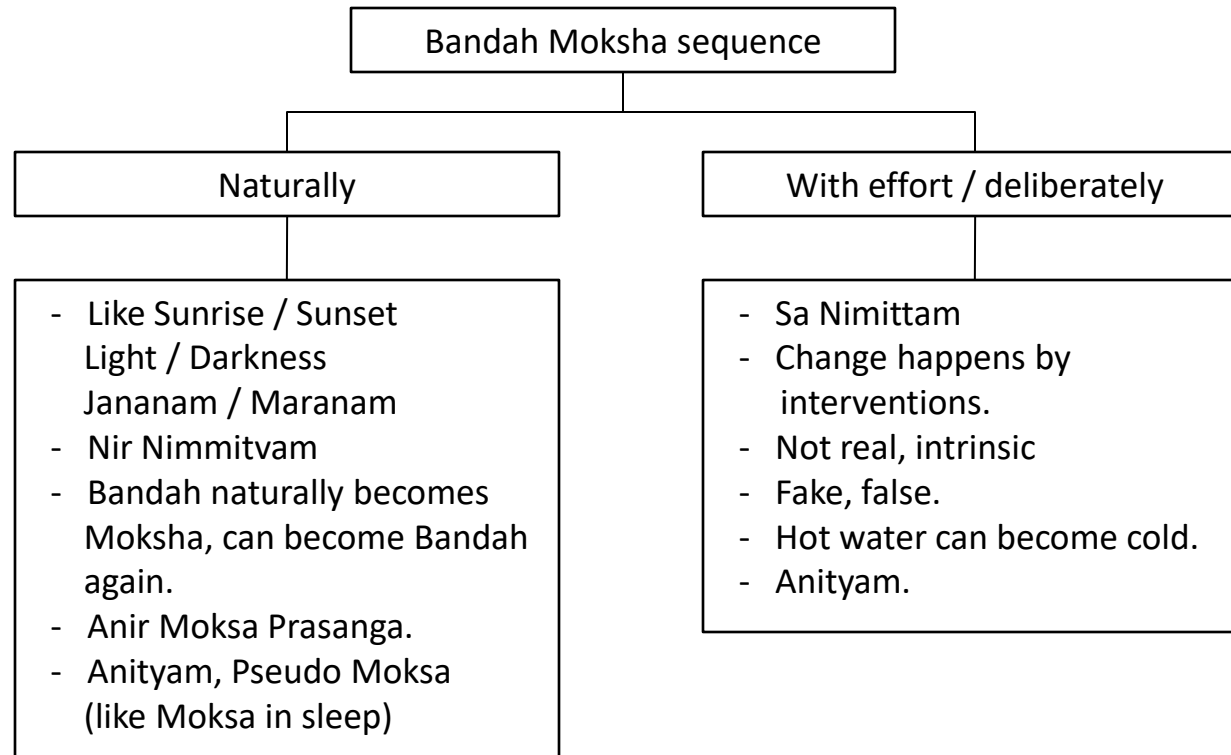
Tatvat – 1st option :

Simultaneous : Bandah - Moksha

- Opposite attributes can't coexist at same time in same locus.



2nd Option :



Aparamartha – unreal

Kincha :

- Go along with Purva Pakshi and negating is Abyupagama vada.

Purva Pakshi : Vada

- Banda – Moksa real, Jivatma undergoing change state 1 to state 2.
- Assume it is sequential.

Shankara :

- What is sequence? Bandah – Moksha.
- When did bondage start? Bandah will come again?
- Banda – Anaadi – Beginningless
- Sa Antaha – ends with Sadhana.

Mandukya – 4 chapter :

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

Anade-rantavat-tvam ca samsarasya na setsyati,
anantata ca-'dimato moksasya na bhavisyati.

If the world is admitted to be beginningless - as the disputants insist - then it cannot be non-eternal. Moksa or liberation cannot have a beginning and be eternal, too. [IV – 30]

Problem 1 :

- Beginningless means endless also.
- Brahman = Birthless, therefore Deathless.
- If Bondage Anadi – it will be Anantha also.
- If Anantha, no Sadhana required.
- Anirmoksha Prasanga in Purva Pakshi Matam also.
- Moksha impossible is – problem no. 1

Problem No. 2 :

- Brahman – Anaadi – Anantha.
- Bondage – Anadi but Sa Antaha.
- Illogical – Bandah ends one day, Moksha starts.

Gita : Chapter 2

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable; you should not grieve. [Chapter 2 – Verse 27]

- Anything with beginning will have an end.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (vedas), desiring (objects of) desires, they attain to the state of “going and returning” (Samsara). [Chapter 9 – Verse 21]

- Like Svarga ends, Moksha ends... real bondage beginningless – will end is logically in correct.
- **We say :** Beginningless Samsara will go away. Both make mistake – no complaints!
- If you say Samsara bondage is Mithya and ends then can say – Mithya Samsara bondage ends.
- Mithya is beginningless but “ends” with Jnanam.

Jnani Understands :

- Mithya Vastu didn't exist at all. Therefore no question of ending.

Understanding :

- It didn't exist we call it figuratively "ending".
- Understanding Mithya doesn't exist is called end of beginningless Mithya.
- What is beginning of Rope Snake?
- Anaadi – not there at all.
- Rope Snake doesn't exist at all.
- Know truth – it goes away.
- Beginningless snake ends.
- End of beginningless rope snake is understanding rope snake doesn't exist in past, present, future - Peculiar end.
- Badaha – means understanding the particular thing never existed.

In Vedanta :

- Samsara ends by Jnana – Badayatvat.
- Natsu Samsaya Avasanam – Conventional sense of ending.
- Jnana Badyam – Jnani will never say – my Samsara went away.
- I understand, I never had Samsara.
- For us Mithya Samsara is beginningless, ends in form of Badaha.
- Satya Samsara can't have Badaha because Satyam can't be negated by knowledge.

Purva Pakshi :

- Samsara beginningless has end is logically wrong because he takes samsara as real.

Nacha Avasta :

- Moksha means understand – I am Nitya.
- Mukti – not event in time, cognitive shift.
- Samsara is Mithya Anaadi ends peculiarly as Mithya Badaha.
- In Atma, Mithya Samsara was as though there.
- Through Jnanam, Mithya Samsara Badaha takes place.

Before :

- Mithya Samsara appeared in Atma.

After Jnanam :

- Mithya Samarasya Badaha takes place.
- In all events, Atma remains the same.
- Presence and negation or absence of Mithya Samsara doesn't affect Atma Adhistanam.
- Presence of Rope Snake & Badaha – Negation of rope snake brings no change in rope.
- Rope remains same.
- If Samsara is real, as real as Atma, and it exists from beginningless time in Atma and at a particular time real samsara is eliminated from real atma, in its place, real moksha brought in, then Atma will be subject to change.
- Real Samsara is being plucked out from real Atma. It is contradictory to basic definition of sruti.
- Atma is changeless. If Atma is subject to Vikara, final change will be Vinashyati Atmas death.
- In Paramartikam, Atma does not undergo change. Because of Agyanam, Atma appears to change. Through Jnanam change negated.

Very important portion :

- “World does not have origination and existence” world has appearance through ignorance. World negation through knowledge called “Badaha”. World does not disappear.
- If Atma goes from one state to another state really, Nityatvam of Atma never possible (Eternity).
- Ata – Anitya dosha. Atma will becoming changing, if real bandah in Atma come and go.

Purva Pakshi :

- To avoid this problem says Atma doesn't undergo change even if Bandha + Moksha come and go in Atma.
- Same as Vedantin.
- Changes not really there in Atma.
- Atma has no real bondage / liberation.
- Then Sastra redundant for you.
- Anitya Dosha.

Page 306 :

- To avoid changing Atma, if you Avoid Mithya Bandha + Moksha, because, once you bring Bandah + Moksha, you will bring change to Atma.

Ataha : Tarihi

- Then, you also find Sastra redundant.
- Both have common problem.
- Oh! Doctor – cure yourself.

Introduction :

- Kshetrajna you the individual, is non-separate from Ishvara and that Ishvara is one, which means there is only one Kshetrajna, Atma, not many.
- In the Vision of Sastra everything is one.
- You are Ishvara Sat – Chit – Ananda Advayam Brahma.
- One who knows the Kshetra is the one who illumines it as Saksi, atma. That is what is equated to Ishvara by the Statement – Kshetrajnam Chapi mam Viddhi Sarvaksetresu.

Vichara :

1) Objection :

- The Ksetrajna can't be Ishvara.
- Ocean is drops of water but drop of water is not ocean.
- Tree included in forest, forest not a single tree.
- Kshetrajna can be included in Isvara but Ishvara not Jiva.

Chapter 15 :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

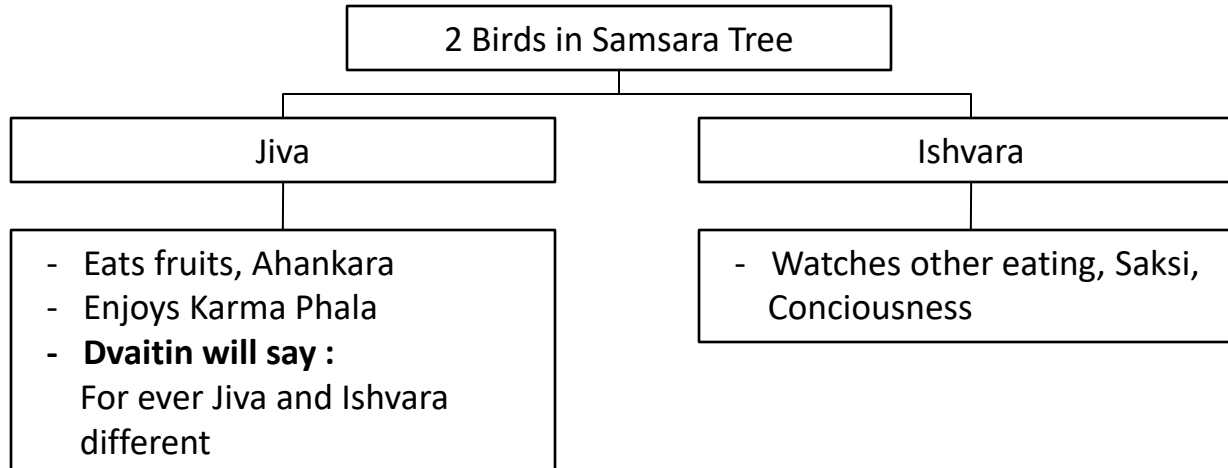
- Only Amsa of mine is there in the world.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते
तयोरन्यः पिप्पलं स्वाद्वत्त्य -
नश्नन्नन्यो अभिचाकशीति ॥१॥

*Dvau suparna sayuja sakhaya
samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-
anasnan anyo abhicakasiti*

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



- If Jiva and Ishvara equated, then Ishvara becomes Samsari.

Shankara :

- If in all bodies there is an atma “I”, which is one, nondual Ishvara, then other than that Ishvara there is no other person.
- No Enjoyer / doer.
- If “I” atma is Ishvara, I am not bokta which is not experience of myself.

Dvaita Argument :

- If there is no Samsara for Jiva, Sastra becomes useless.

Shankara :

Ignorance	Knowledge
<ul style="list-style-type: none">- Avidya- Preyas- Desirable- Heaven- I am Karta- Katho Upanishad : 1 – 2 – 2, 1 – 2 – 4- Jiva and Isvara seen as different.- Moksa sastra valid.	<ul style="list-style-type: none">- Vidya- Moksa- Leads to Sreyas- Mahabharata Santi parva 242.6

- Opposed to each other

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

*Sreyas-ca preyas-ca manusyam-etah tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyaso vrnite preyo mando yoga-ksemad vrnite.*

Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

*Duram-ete viparite visuci avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye na tva kama bahavo 'lolupanta*

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]

- I – Ahankara – Subject not another thought but subject content of thought form – which is Consciousness.
- The one who recognises that “I” the Pratyagatma as identical with Ishvara sees that he is already free from limitation.

Keno Upanishad :

इहचेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विंष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृताभवन्ति ॥

*Iha ced-avedid-atha satyam-asati na ced-ihavedin-mahati vinastih
Bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bavanti*

If one knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [II – 5]

Purusha Suktam :

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽनया । २०

*vedahametam purusham mahantam adityavarnam tamasah parastat
tamevam vidvan amrita iha bhavati nanyah pantha vidyate'yanaya (20)*

"I have known that great Purusha (Supreme Being) who is brilliant like the sun and who is beyond all darkness. One who knows Him thus becomes immortal (even) here. There is no other path for liberation than this." [Verse 20]

Body	Spirit
Bound	Timeless

- Self is always experienced.
- All experiences happen because of awareful self.

- Perception of form = Consciousness + Vritti of form.
- Perception of Sound = Consciousness + Vritti of Sound.
- Self is always self – evident.
- No need to experience see independently.
- It is because of self you experience everything else.
- Not created and lost. Freedom is matter of recognition and knowing the self.

Tattirya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।

*yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya (1)*

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the manomaya is the Self. [2 – IV – 1]

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

*yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti (1)*

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [2 – IX – 1]

- Brahman is not an object but the self, this is the ananda of oneself, the limitless, the whole.
- One who knows this is not afraid because there is no other thing, limitless.

- Limitless + something (Namarupa) = Incidental.
- Essential truth of all names and forms is yourself.
- Space and time are in the self and dependent on the self. Self is independent of space and Time.
- Liberation, freedom lies only in knowledge of the self.

Wave	Ocean
<ul style="list-style-type: none"> - Belongs to ocean looked as one entity - Doesn't have independent existence. 	<ul style="list-style-type: none"> - Looked as on entity is not a wave.

- If you look at water in the objects called wave and ocean, then there is one-ness. See water appearing in different forms.
- The status of the wave and ocean is Mithya. Can't say wave is nonexistent.
- Individual and lord are one and the same essentially.
- As individual born, aged, successful... possible for the form, not for the essence of the form = Changeless Conciousness.
- If you make a difference between lord and you, then there is no possibility of freedom from fear.
- As individual, fear of mortality, isolation, fear of being overwhelmed by the world will be there.
- No inner leisure, so many things to take care.

Mundak Upanishad :

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

sa yo ha vai tat paramam brahma veda brahmaiva
bhavati, nāsyābrahma-vit kule bhavati,
tarati śokaṁ tarati pāpmānaṁ guhā-granthibhyo
vimukto'mṛto bhavati.

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [3 – 2 – 9]

- Brahma veda Brahma eva bavati.
- Knower of limitless Brahman is Brahman itself.
- Limitless is not an object but the subject. It is you or it does not exist.

Svetasvataraopanishad :

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

*yada carmavad akasam vestayisyanti manavah /
tada devam avijnaya duhkhasyanto bhavisyati // 6.20//*

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [6 – 20]

- No cessation of sorrow without knowing the self being the Lord.

Brihardanyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येताहि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

*Brahmavaa idamagra aaseet, tadaatmaanmevaavet, Aham Brahmaaseeti,
tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad
abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan
rishir vaama devapratipade, aham manurabhavam suryas cheti, tad idam
api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati,
tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati;
atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda,
yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo
manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva
pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra
priyamaden manushyaa vidyuh [10]*

This (self) was indeed Brahman in the beginning. It knew only Itself as, "I am Brahman." Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, "I was Manu, and the sun." And to this day whoever in like manner knows It as, "I am Brahman," becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, "He is one, and I am another," does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this. [I – IV – 10]

Gita : Chapter 5 – Verse 19 :

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥ ५.१९ ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality ; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

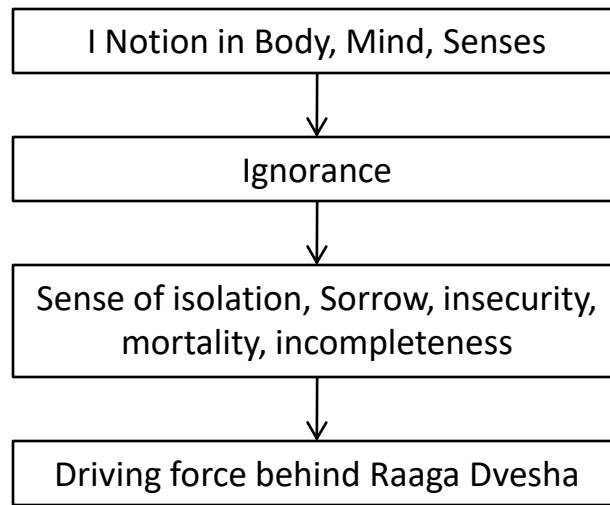
- Knowledge is covered by ignorance. Because of that beings are deluded and subjected to sorrow.
- *Ihaiva tairjitah sargo yesam samye sthitam mahah....* Samya is that which is the same in all beings, doesn't differ at all, same in all time, therefore limitless.
- Those whose mind is established in that are Jnana Nisthas.

Gita Chapter 13 – Verse 28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥ १३.२८ ॥

He sees, who sees the Supreme Lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 – Verse 28]

- *Samam pasyan hi sarvatra...* seeing the same everywhere, he doesn't destroy himself by his own ignorance and is therefore liberated.



- When fire is burning, and fuel is exhausted, heat remains – called Prarabda karma.
- When the fuel for various pursuits Raaga Dvesha are gone, person is liberated.
- **Kshetrajna** : Superimposes the attributes of the Upadhis on Kshetrajna due to ignorance. Looks as if Kshetrajna is samsari.
- **Example** : Stump of tree – mistaken as man.
- Then fear comes, he thinks stump is a thief.
- Similarly seeing the physical Body, mind, senses superimposed on the Atma say one becomes a samsari.

Objection :

- Stump – thief – object of knowledge.
 - Both Anatma
 - Defect in means of knowledge.
- Adhyasa Definition = Atasmin tadbuddhih. Thinking of one as another. Superimposition between atma + body (Anatma) is different.

- Opposition says Adhyasa applies only between 2 Anatmas – not Anatma & Atma.
- Stump of tree not mistaken as oneself.

Shankara :

- Adhyasa capable of producing anything out of anything. Anything taken as anything else.
- Due to samyoga attributes of the Body assumed by the knower.
- Fatness, accepted as Adhyasa, by samyoga, association. (Opposition)
- Water pure – when released by clouds becomes dirty once it reaches earth.
- Thread gains fragrance of flowers not due to Adhyasa but due to association – opponents stand.
- Similarly old age, deaths taken as one self due to association not Adhyasa.
- Atma is Samsari due to association with body, which is subject to Samsaritva. Not identical with Ishvara. Therefore Ishvaras grace necessary to gain better world after death. Moksa concept different.
- Shankara negates Samyoga of Atma + body.
- This results in absence of Conciousness.

Naiyayika	Sankya	Mimamsaka
- Takes Atma as agent and enjoyer – Karta and Bokta	- Self is Asanga. - Imputes enjoyership, Boktrutva to it.	- Atma always agent, Karta because everything centred on Action.

Shankara :

- If by association, Atma gains the properties of body, then because the body is inert, atma will be become inert by association. It will have no experience of the world, no perception, no inference, no samsara.
- Atma will become Anitya, undergo change, no moksa.

- It won't be possible to distinguish between Atma and Anatma. No subject – object relationship will be possible between Atma and body. Contradicts experience, and Sastra.

Sastra tells us :

- Saksi ceta kevalo nirgunas ca.
- Self is witness, consciousness, nondual, free from any kind of attribute.
- Why attributes of Kshetra cannot be superimposed on Kshetrajna, the knower?

a) Subject – object are opposite in nature.

Kshetrajna	Kshetram
- Concious	- Inert
- Subject	- Object of Knowledge
- Self evident	- Established only by means of knowledge
- Illuminator	- Illumined

- There cannot be a combination but there seems to be a unholy combination because of ignorance, Avidya.
- Also can't say some attributes superimposed like mortality and another like sorrow is intrinsic.

Ardhandanyaya :

- Can't say.
- 1/2 Egg for eating.
- 1/2 Egg for hatching
- Mortality and sorrow both are superimposed.

b) Intrinsic property can't be given up.

- Nature of self is consciousness – can't be given up sometimes & taken sometimes.
- Sukham, dukham not intrinsic, come & go & mutually contradictory. I remain the same and inherent in both.
- Sometimes I am waker, dreamer and sleeper. Therefore I am someone who is invariable in all 3.
- Atma remains free, when sukha & dukha Vrittis come and go.
- Desire centred on an object lasts till the desired object is gained or you grow out of it totally.
- I am not the desirer, but the knower of desire vritti in my mind. Not intrinsic to me the knower.
- Sukha, Dukha, properties of Kshetra are superimposed on atma and atma does not become a samsari.

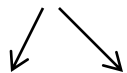
Example :

- Rope snake can't bite you.
- Mind's pearl has no purchasing power.
- So lord say's, may you know me to be the knower in all Kshetras.
- If you don't accept Ishvara as Atma, you will end up being dualist.

Refutation of Sunyavadin – Buddhists :

- Sunyavadin believes that the basis of everything is non-existence. He believes Mithya world without a basis on which it is dependent.
- When Sukham is there, Dukham is not there. They are opposed to each other. When one is there, other is not, therefore not intrinsic to atma.
- Samsara is characterised by doership and enjoyership, which is superimposed upon the knower. Wherever there is superimposition, there is avidya. Unless superimposition it is deliberate.

Example :

- Idol – Invoke lord
 - Flag – Invoke India
- } Deliberate superimposition
- Sky – seen as blue in colour.
 - In all Kshetras it is Bagawan who exists in the form of Kshetrajna.
 - The Pratyagatma is non-separate from Ishvara who is the cause of creation, Jagat Karana – because implied meaning of
- 

Kshetrajna Ishvara
- Is one Param – Brahma.
 - No Samsara in Ishvara at all.
 - In Antahkarana, there is presence of Atma, the content – Svarupa of every thought, there is not a whiff of Samsaritva for Kshetrajna, Atma. Therefore it is possible to establish that Kshetrajna is Ishvara.

Example :

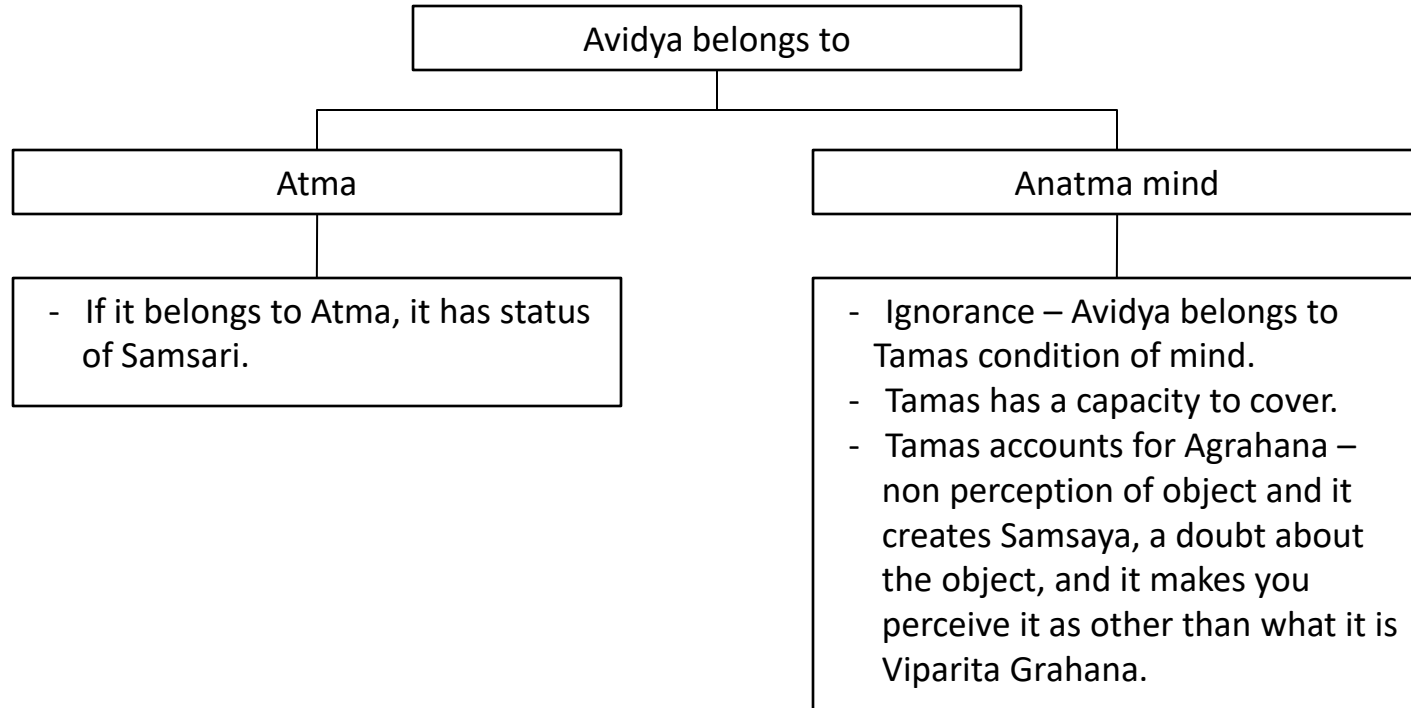
- Stump of tree mistaken for man due to ignorance and consequent superimposition.
- Similarly, because of non-recognition of Svarupa of atma being identical with Isvara, all attributes of body, mind, senses are superimposed upon atma.

Note only :

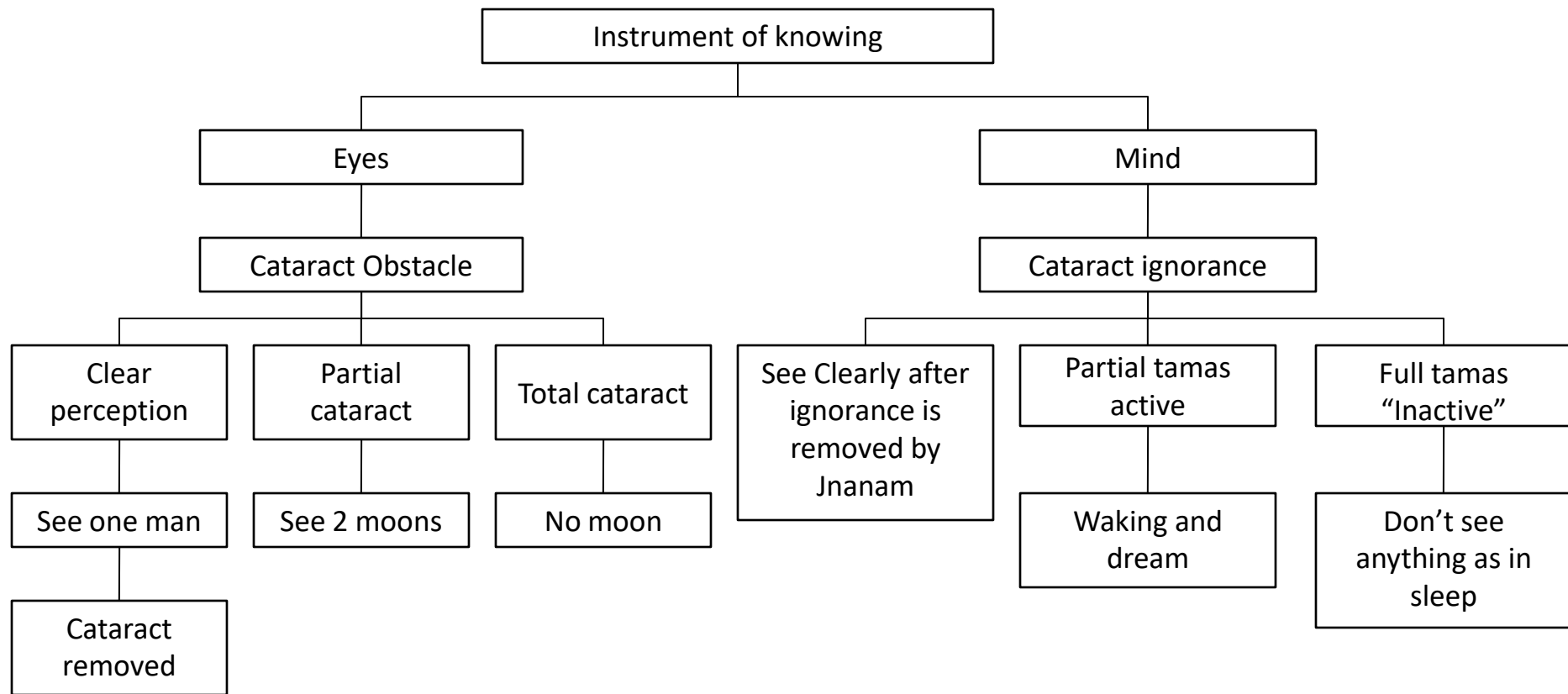
- There is ignorance in both cases.
- Atma is self-evident. Nothing is required to know that I exist. (As experienced in sleep).

Sastra :

- Samsara superimposed upon atma due to ignorance.
- To whom does the ignorance belong?



- Before stump is perceived, there is no knowledge of it once perceived, doubt arises – stump or man, which results in erroneous conclusion that it is a man. All is due to ignorance.
- Similarly, there is a doubt, whether atma is Brahman. If you say it is not, then there is agrahana.
- Discriminative knowledge comes by a vritti in Antahkarana, born out of Pramanam, valid means of knowledge.



- **Atma – self evident :**
 - I am – I exist.
 - Known without any means of knowledge.
 - Fact can't be covered by ignorance or Tamasa – Pratyaya (Vritti).
- Atma taken as body – mind complex.
- With discrimination in Antahkarana - mind, there is no ignorance.
- When there is discriminative knowledge, there is no ignorance.

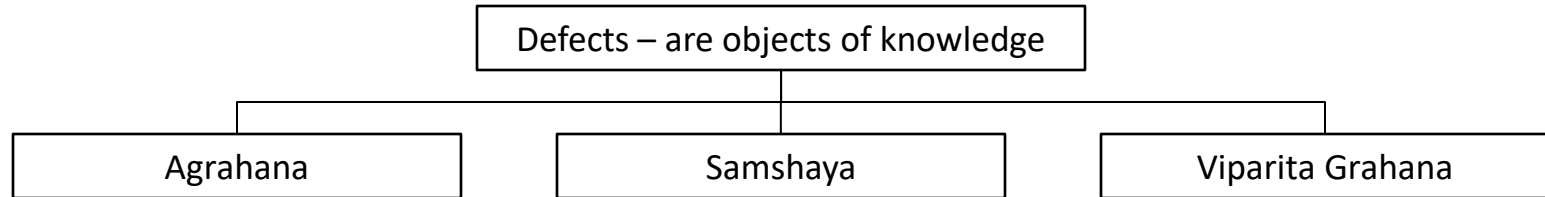
- Defect of being susceptible to Avarna Shakti of Avidya, belongs to Antah – Karanam.
- Ignorance and its defects belongs to Antahkaranam – instrument.

Opponent :

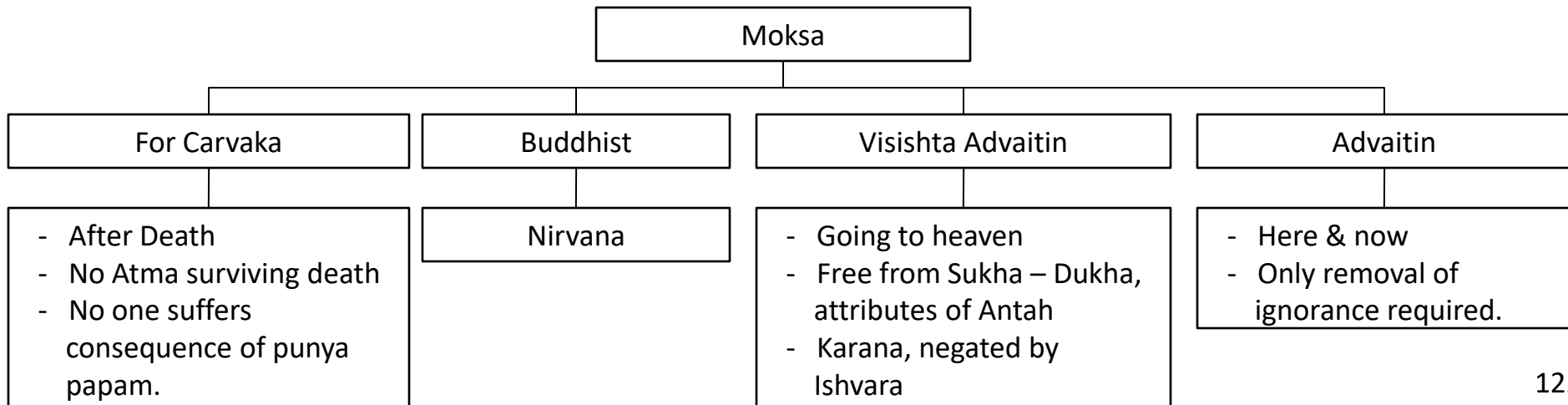
- Ignorance is property of knower – Kshetrajna – Jiva and therefore Samsari and can't be equated to Ishvara – who is Asamsari.

Shankara :

- Surgery done on eye not on knower of eye. Defect in eye not on perceiver Atma.
- In all cases, sense organs and mind, non perception, misperception caused by instrument, not the knower.



- Ignorance is known to you.
- **Example :** Light is instrument that illumines objects like sense organs and Antah Karana.
- Instrument does not become attribute of the Jnata – knower.



What is Moksa?

- Release of a person from a sense of individuality is called Moksa.
- Sukha – Dukha if intrinsic property of Jiva, then Jiva has to be destroyed – then for whom is Moksa?
- If Nature of knower being a Samsari is intrinsic, release is not possible.

Vedanta – Moksa :

- Knower is already free.
- Knower is identical with Ishvara.
- Knower has notion that he is not free due to ignorance.
- Ignorance is removed by knowledge of instruments and Atma.
- There is no possibility of Association or disassociation with Atma.
- Atma is not subject to change.
- Atma is free from form, like space, all pervasive.
- Space is dependent on Atma for its existence. Atma is entirely independent of space.
- Jnata has no association with mind and does not enjoy Joy, sorrow, aversion, or any other attribute of the mind. Space can't be polluted and Atma in which space resides cannot be tainted.

Superimposed :

- Mithya Doesn't enjoy same order of reality as its basis.
- Between Satya (real) and Mithya (dependent reality) no association possible. (Rope – Snake has no association).

Gita :

यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३.३१ ॥

When he (man) sees the whole variety-of-beings, as resting in the One, and spreading forth from That (One) alone, he then becomes Brahman. [Chapter 13 – Verse 31]

Svetasvataropanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

*Eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca [6 - 11]*

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [6 – 11]

- The nature of I for Jiva and Ishvara (cause of creation) is the same.
- Individuality is incidental and not intrinsic to Atma.
- Atma is not other than the cause of creation.

Objection by Atmavadi :

- If Kshetrajna is free from samsara, then Sastra will be useless.

Atmavadi :

- Accepts Veda as Pramana, believes in punya – papa and survival of soul after death.
- If you are already Ishvara, what are you going to gain from Sastra?

Shankara :

- Same defect applicable to you too.
- Atma survives death, there is bondage and release, even opponent accepts.

Opponent :

- Sastra gives Moksa. Incorrect to say, no Samsara. Only Advaitin says that.
- Moksa is a release from soul. Absence of samsara is the desired end.

Shankara :

- Sastra like a boat, once you cross the river, it is useless.
- Once Kshetrajna realises, he is one with Ishvara, Sastra has fulfilled its purpose.
- Sastra gives you a vritti necessary for destroying ignorance of atma being Brahman, the cause of everything.
- What is bondage for dualists?
- Individual is seen as a real entity, Separate from every other individual, Separate from Ishvara and from the world.
- This bondage is real. He does Karma to get grace and gets real Moksa, bestowed by Ishvara.

Dvaitin		Advaitin
- Bondage is real - Do Sadhana, meditation		- There is no bondage or freedom. - Both Mithya. - Sastra useless after Moksa.
Drop Adharma	Do Dharma activity	
- Don't hurt - Don't drink	- Seva	

Truth :

- Duality valid only in Vyavahara.
- Advaya – non-dual – is both knower and known and therefore it transcends both. This is known through a means of knowledge – “Sastra”. It is a fact to be seen and known.
- You are Brahman, limitless Ananda.
- Duality consisting of knower, knowledge and known is to be understood as Mithya, drawing their existence from satya Brahman.
- They are neither Sat – Real or Asat – unreal.

Objection :

- Kshetrajna already Ishvara.
- Who is Sastra addressing?
- No Karta why do Agnihotra?
- Only if bondage + Moksa are real states, Sastra useful.

Shankara :

- No tenability of Atma being subject to bondage and liberation.
- If so they have to obtain in atma simultaneously or successfully.
- Bondage + liberation are opposed to each other – can’t exist simultaneously.
- Self is either free or bound not both.
- If successively, then is the change due to a cause – or is it natural?
- Bondage and liberation are Mithya because Atma is ever free.
- These seems to be bondage as long as you are ignorant of the fact.

- Therefore it is the apparent removal of ignorance by means of knowledge.
- If both bondage and Moksa are real, Atma becomes Anitya, subject to change in time.
- Moksa requires Atma to be eternal.

Shankara :

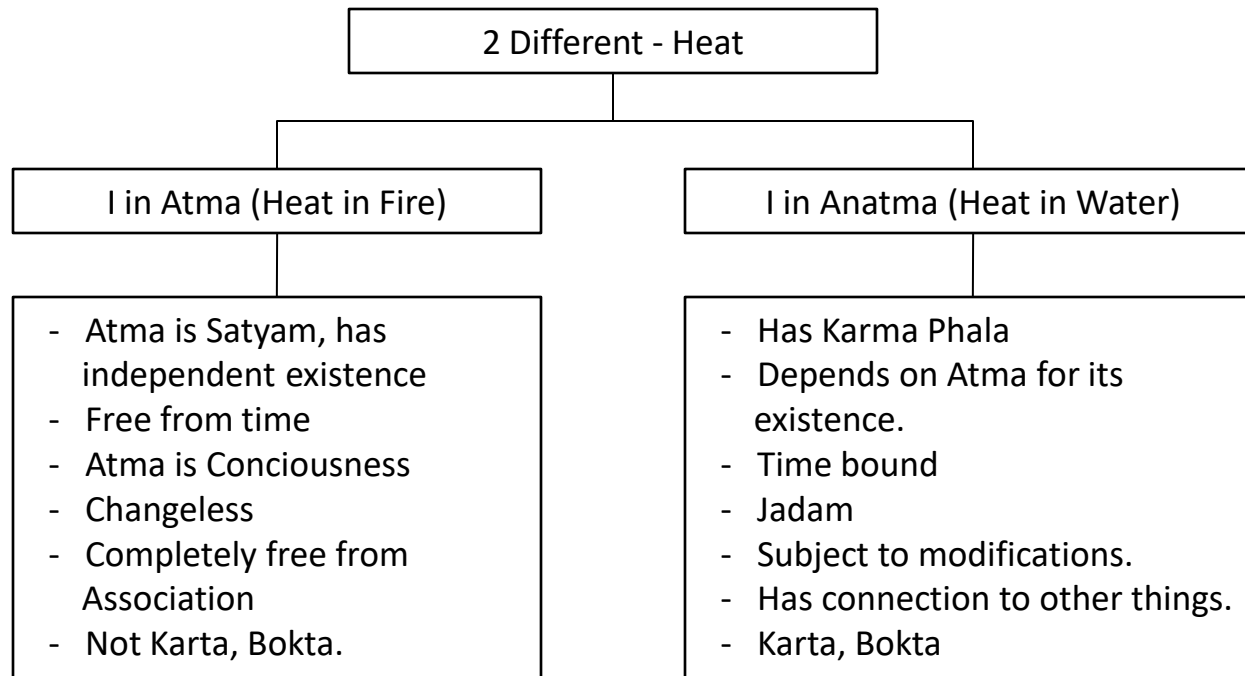
- **Sastra** : Saksi, ceta Kevalo Nirgunasca.
- **Atma is** : Absolutely real (in 3 periods of time), witness, consciousness, nondual, free from attributes.
- What is perceived is not real.
- It is real for dualists.
- Sun rising / setting is perception, not real.
- Stick appears bent under water.
- Crystal appears coloured.
- What one concludes based on sensory reports is important.
- Knower and known is independent is an erroneous conclusion.
- Sruti negates conclusion and reveals that “What is” is nondual inspite of knower, known difference.
- If Atma has state of bondage & liberation, then it changes & not eternal subject to time, if state is real, it is intrinsic to Atma.
- Atma has no intrinsic state.
- Moksa not a state of experience but nature of self free from bondage. Knowledge of that is moksa. Atma doesn't change to become free and gaining freedom is from point of bondage, notional.
- In any other way Moksa will be Anitya.

Dualist :

- Doesn't accept Atma is Brahman. No Moksha – no release. Bondage is real.
- One is born of self ignorance and ignorance of the world – natural.
- Atma always free. Rope never has feeling of snake. Always rope, Atma, has no sense of being bound.

Bondage :

- Seeing Self in nonself & nonself in Self.
- Atma is distinct from body mind complex.



- Bondage due to properties of Anatma superimposed upon Atma.
- Atma is Dristavyah, Srotavyah... to turn attention from problems centred on Anatma, I to Atma I.

Dualist :

- Atma performs action in association with Prakrti.

Gita :

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७ ॥

He who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 – Verse 7]

- In sensory activities like seeing, hearing, smelling, tasting, talking, knower of truth does not perform any action.
- Association is purely Mithya.
- Sastra sets down prayer, values and meditation and then teaches realities.

Ignorant :

- For ignorant, like and dislikes alone are the motivation for all actions.

Gita :

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.१४ ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts.
[Chapter 5 – Verse 14]

- Sense organs turned outwards....

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

*paranci khani vyatrnat svayambhuh
tasmāt paran pasyati na antaratman
kascid dhirah pratyag atmanam aiksāt
avṛtta cakṣur amṛtatvam icchan*

The self-existent (Brahma) created the senses with outgoing tendencies; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 – 1 – 1]

- Therefore people are disposed towards sense pursuits.
- This is the expressed form of ignorance from which arises the sense of limitation and the attempt to be free from that.
- Samsara is created by ignorance.

Objection :

- Fear invoked by rope or by real snake is same.
- Samsara created by ignorance or by Ishvara, Satya or Mithya is same. It has same effect on Kshetrajna.

Sankara :

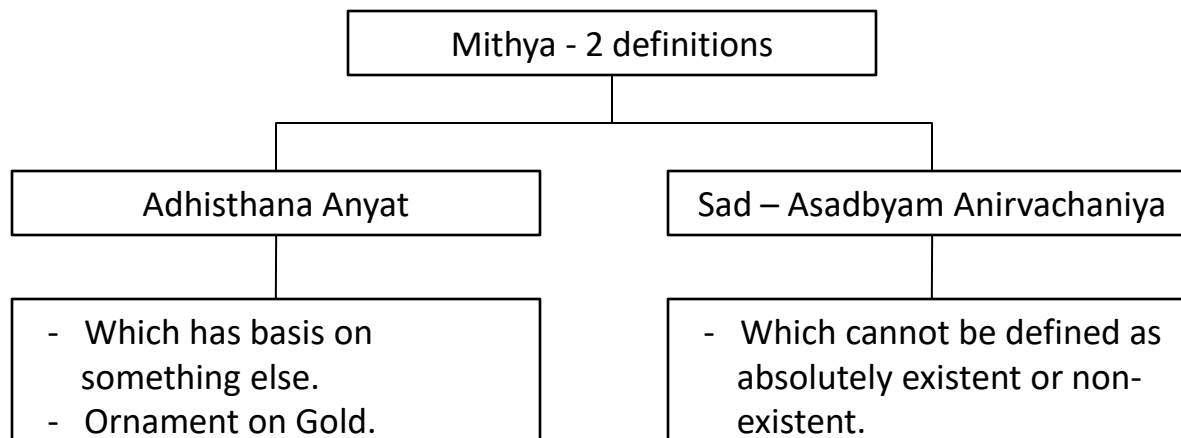
- Kshetrajna in essential form remains as Sat-chit-ananda form and is never associated with ignorance.
- There is neither real ignorance or its product Samsara.

Paramartha – Vastu :

- Always remains as it is.
- Atma does not change.
- Otherwise Upanishad can't say "you are that" Tat Tvam Asi.
- Otherwise Sastra has to say : You will be Brahman if you do certain things...
- You are Brahman, reveals already existent reality which is never affected by ones ignorance.

Example :

- Mirage water can't affect sand.
- Ignorance which is Mithya can't affect real Brahman.



IGNORANCE	
<ul style="list-style-type: none"> - Not real – Sat - If it were, we can't remove it - Sat cet na Badhyate - We see that in the wake of knowledge. - Ignorance does disappear 	<ul style="list-style-type: none"> - Not unreal Asat - Can't say it doesn't exist - Until knowledge it remains. - It remains as something opposed to knowledge.

- Ignorance is not absence of knowledge.

Example :

- In pot, there is Absence of knowledge.
- We don't say pot is ignorant.
- Only the sentient, capable of knowledge is now ignorant.
- Ignorance is opposed to knowledge and can be destroyed.
- It cannot be dismissed as non-existent nor can it be accepted as Satya – it is something in between “Mithya”. It is Mithya and its product Samsara is Mithya.
- Locus of superimposition is not affected by what is superimposed up on it.
- Kshetrajna, Atma, identified as Ishvara is not affected by ignorance or its product at any time. It always remains the same, never a samsari.
- Why people behave as Samsari not Kshetrajna?
- The intellect is covered by ignorance, people are deluded

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- **Therefore Bagwan says :**

Kshetrajnam capi mam viddhi.

Question :

- Why Jnani identifies with body and mind after Jnanam?
- Universe is his body, why he conducts life as one body?

Shankara :

- Jnani – not circumscribed by a given body – mind complex.
- **Badhita Anuvritti :**
He refers to a given body is figurative Upacara, because his knowledge has sublated the reality of such a notion.
- Generally actions based to get Sukha or get rid of Dukha. Change in notion of Atma. Based on Atma being Karta – Bokta.
- If I know, I am not subject to change, no Prakirti or Nivritti.
- When doership and enjoyership are taken as attributes of oneself, can one desire to become different?
- For Jnani, Karma is mithya.
- Inactivity – not actionlessness because there is an agent involved who desists from action.

For Visishta Dvaitin :

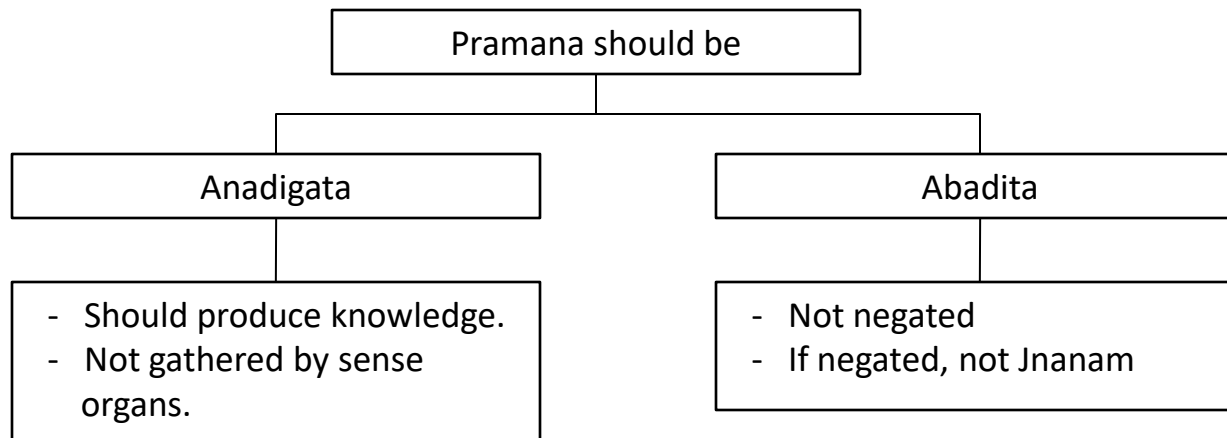
- Accepts Sukha and Dukha.
- Doership, enjoyership of Jiva, the world and Ishvara are real.
- No Jiva can help to get out of Samsara. Resorts to Ishvara.
- Only Ishvara can reveal himself.
- Goes to heaven and gets Moksa.

Problems :

- Is condition of Jiva real / unreal when he meditates on Ishvara.
- If real, can't give it up. If not real, you accept there is only Ishvara and no Jiva in reality. Duality is negated.
- Jiva can't attain qualities of Ishvara being Jiva.
- For Moksa to be real, Samsara must be real.

Shankara :

- Correct vision of Sastra – you are Ishvara – This is Sampradaya of sastra.
- Dvaita not truth – can't be established.
- Jiva is uncreated and non different from Ishvara. All that is here is not separate from Ishvara.



- By what means you establish division between Jiva & Ishvara.. Don't see....
- Sastra is only Pramata for Ishvara and Sastra says Jiva is Ishvara.
- Jiva indweller has no form.
- Form difference seen in Pot & cloth.
- Property difference seen in Sugar cube and camphor cube.

Quality difference is there :

Ishvara	Jiva
- Omniscient & omnipotent	- Limited power & Knowledge
- Free of attributes & nature of Sat Chit Ananda Brahman	- Sat Chit Ananda Brahman. Therefore non separate.

- Difference in upadhi only.
- Sastra gives no room for Ishvara being an entity or there being a 2nd thing.
- Existence of another entity is from a point of view.
- Object not separate from vritti.

Knower	Known	<ul style="list-style-type: none"> - No difference - Not 2 different things.
Jnata	Vritti	
Nature is Conciousness	Nature is Conciousness	

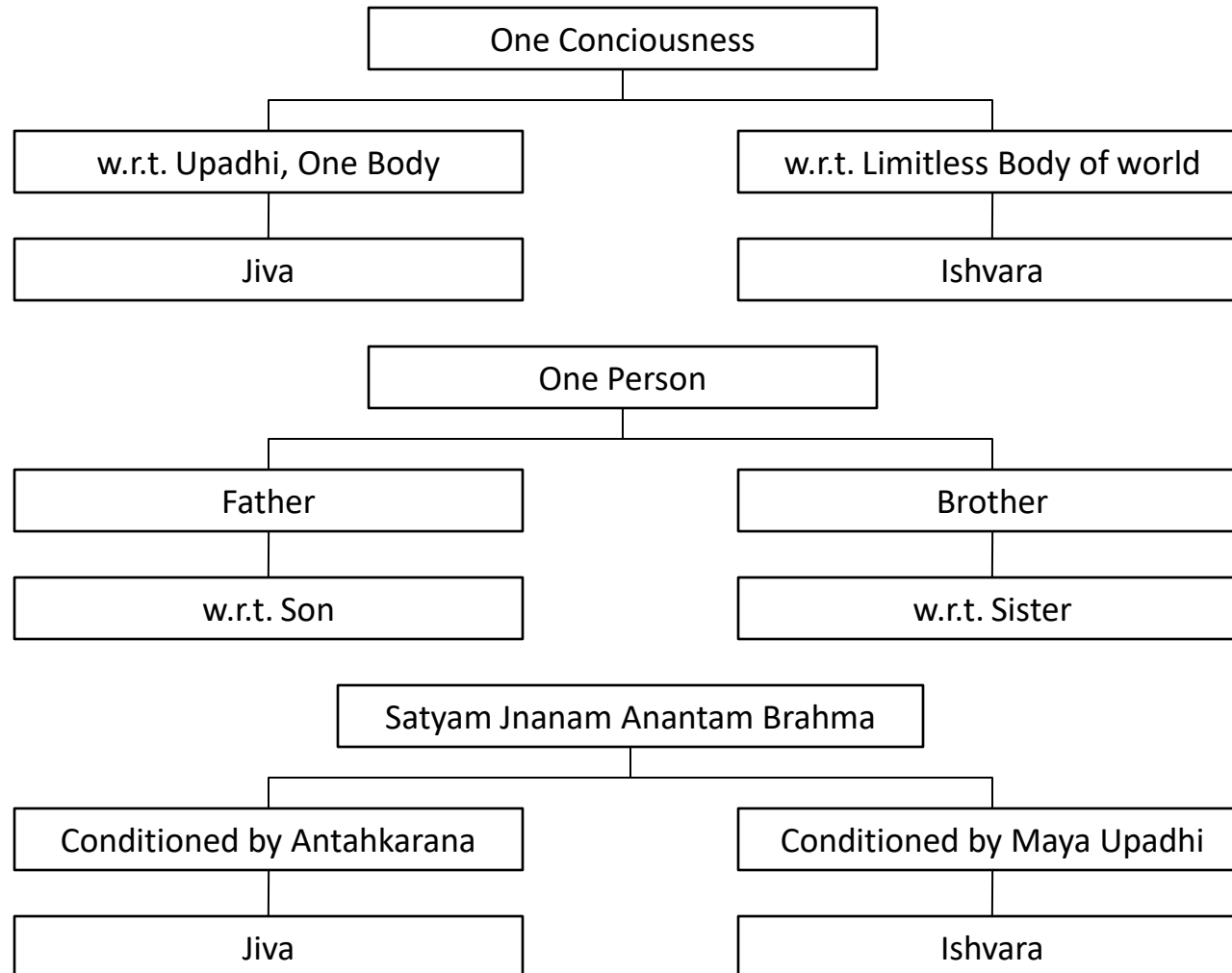
- Therefore only one Conciousness exists.
- Both are same, they have their own qualities.

Reality	
Air	Fire
Sparsa, Touch	Rupa, Form
Ishvara	Jiva
All Kalyana Guna	Some Gunas

- If Ishvara has qualities, he becomes another entity.

Sastra :

- Ishvara is Nirguna as Atma.
- No qualities, no difference between them.



- No difference in entity / Vastu.

Argument :

- You accept difference, therefore establish one-ness.

Shankara :

- Acceptance provisional till knowledge dawns.

Opponent :

- Ishvara = Consciousness conditioned by Maya.
- Jiva = Consciousness conditioned by Antahkarana.
- Why we accept difference?

Shankara :

- Pure Consciousness does not assume any attribute no matter what conditions it.
- Upadhi – Not another entity to limit or condition Consciousness. It is Mithya. It has no existence without satya atma.
- Seemingly limited like space in a pot.
- Atma is Poorna – whole – always remains whole when you place “I” in Antahkarana, then you say I am limited, Put I in Atma, Consciousness, the whole, limitless.
- Upadhi – Flower does not cause change in crystal.
- Maya Upadhi and Antah Karana Upadhi do not cause change in the Vastu Consciousness.

Summary :

- **Objection :** If there is identity between Ishvara and Jiva, Kshetrajna, Ishvara will become Samsari.
- If identity is established and Ishvara is not a samsari, then there will be no samsara for Jiva – which is against perception.

Shankara :

- This is possible because of knowledge and ignorance.
- Jiva and Ishvara are one. Neither is Samsari, if there is ignorance of this fact, then there will be Samsaritva. Therefore No dosa.
- In order to make Jiva recognise that he is not a Samsari, Bagawan says – Ksetrajnam capi mam viddhi.
- One who knows this does not look himself as a Samsari.
- Samsari is imagination, limitation due to ignorance. Vastu, real not affected.

Example :

- Mirage water doesn't wet sand.
- Samsara does not affect Atma. Atma is Ishvara.
- As long as there is ignorance. Atma mistaken to be Samsari.
- **Repetition** : Simha – Avalokana Nyaya – Lion walks and takes a step back to look back over its shoulder.
- Look back to recap point here.

Sthana Nikhanana Nayay :

- To erect pole, shake & add mud to make it firm.
- What does Avidya become if Samsaritva is all projected by ignorance – Avidya Kalpita.
- Person with Avidya – how identical to Ishvara?
- Kshetrajna has Avidya is a defect, wrong notion, error.
- Once there is Avidya, Sukhitva Dukhitva, birth, death, everything that is directly experienced by us and which we complain about is created by Avidya.
- Because of ignorance alone, problem comes.

Shankara :

- Is Avidya known – or unknown?
- If you know Atma is Sat – Chit – Ananda, then you have no Avidya.
- I have Avidya – I have ignorance is known and object of knowledge, belongs to the Kshetra.
- It is inert, not self – effulgent, known like a pot.
- Kshetra includes Avyakta – Unmanifest – which is Maya, Avidya – I don't know, notion.
- Known Kshetra, not attribute of knower.
- Body – Subject to ageing. No ageing for Atma, property of Kshetra.
 - Atma not affected, one who is Concious.
- Sun not affected by what it illumines Kshetrajna not affected by Avidya which it illumines.
- Whatever you create, is defect of Kshetra not Kshetrajna (Mortality, fatness, Joy, Sorrow, Doer enjoyer known as an object). Defects of Kshetra, not to you the knower.
- In deep sleep all these unknown to you, no problem.

Why we experience Samsara?

- Answer : Due to lack of understanding of Atma and Anatma.
- Water – Odourless, colourless, takes property of earth by Association.

Opponent :

- Kshetrajna – Can take property of Kshetram because of association....
- Kshetrajna available in body and Kshetram.

Shankara :

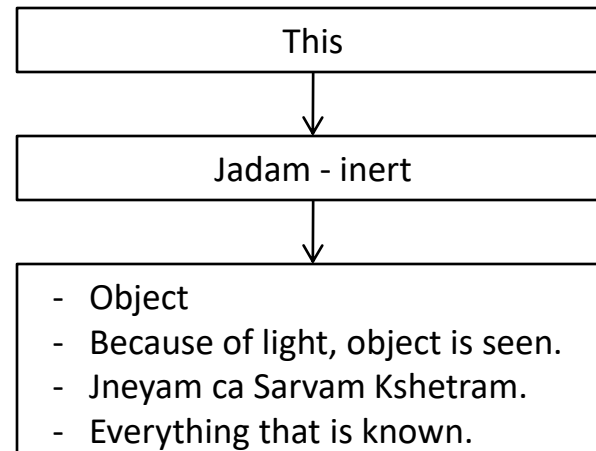
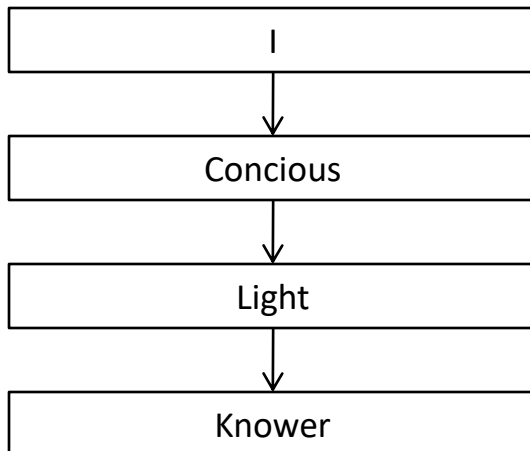
- You are conscious of not only Avidya but also everything created by it. The one who is conscious, Kshetrajna, is not affected by anything that he is conscious of.

Example :

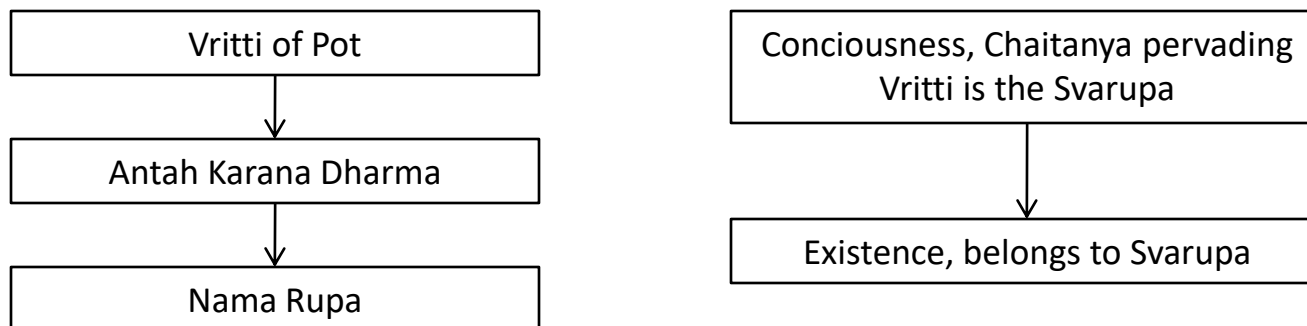
- Sun not affected by what it illumines.
- Kshetrajna = Satyam = Knower.
- Kshetra = Known = Mithya.
- No Association between you and shadow.



- No Association between mutually contradictory (Darkness + Light).
- I & this – no association.



- I & this not parallel realities but only one Vastu, Satyam, Jnanam, Anantam Brahma.
- Sat Chit Ananda not attributes of Atma. But Atma – Ananda is not bliss but limitlessness.
- Wherever there is Sukha there is fullness = Limitlessness.
- Sat Chit – Not Dharma of Atma but Svarupa.
- In Ananda, there is no second thing, in the sense of real fullness.
- Ananda never becomes object, can never say I experience Ananda. It is always the Svarupa of Atma.
- What is happiness?
- When Antahkarana assumes the form of a Vritti in which the seeker sought division is temporarily resolved it is experience of happiness.
- All this time Sukham is property of Antah – Karana. Ananda that is present there is Svarupa of Atma.



- Sukha experience is a vritti of Antah – Karana in which ananda limitlessness, is to be recognised as the svarupa.
- Atma = Object free Conciousness.
- It has no attribute and invariable in all forms of experience which are dependent on Sat chit Ananda atma.

Shankara :

- You know Avidya and therefore you are the one who has it. If you see it directly it belongs to you.
- **All you need to ask is :** What is Atma.
- **Answer :** The only one that does not need a means of knowledge to reveal its presences, existence is Atma.
- Everything else becomes evident to Atma.
- Ignorance about this self evident self is also evident to the self.

I take myself to be	Sruti says
- Doer, enjoyer	- I am Sat Chit Anandam Advayam Brahma.

- Ignorance belongs to the one who is asking question.
- Ignorance not a substance... it has existence as long as it is there.... It is Mithya..... If it is a substance, can question location.
- Am I a knower? Only figurative meant here.
- Atma is pure knowledge – Jnana, because everything else is known – Jneya. We take Atma to be knower, Jnata which is Chaitanya – Atma.
- Jnanata recognised as seer, hearer, thinker, doer, is recognised by you, known Jneya only.
- The real Jnanata is Chaitanya and word knower is figurative.

Ignorance :

- Sad – Asadbhyam anirvacaniya.
- Not definable as absolutely existent or non existent.
- It has power to conceal and create. This is proof of its existence - Rope – Concealed

- Ignorance is not only absence of Atma Jnanam but also projection of Samsarin.
- Because it is capable of producing, we concede that it has existence.
- Avidya not independently existent.
- It is not Satya, because it is not independently existent, nor is it non-existent because it creates.
- It is Mithya, located in Sadvastu Atma.
- Atma has no parts.. If it had parts, you can never arrive at absolute substance.
- Final knowledge is only of Brahman.
- If Samsari has to go, Avidya has to be removed, conclusion lies in Antah Karana which is located in Avidya and Avidya is located in Atma.
- Vedanta produces the Vritti that removes ignorance of the self being Brahman.

Objection :

- Kshetrajna will be disturbed seeing the Kshetra full of defects.

Shankara :

- By nature, Atma illumines the Kshetra.
- Fire does not perform action of burning. It is hot by nature.
- Wherever there is fire, there is heat.
- Atma illumines entire Kshetra including the I – thought – Knowers Svarupa.
- Kriya, Karaka, Phala do not belong to Atma.
- Atma not object of any action.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ २.२३ ॥

Weapons cleave it not, fire burns It not, water moistens It not, wind dries It not. [Chapter 2 – Verse 23]

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

- One who looks at Atma as destroyer or destroyed, does not know.
- Actions done by gunas of upadhi. Alone Prakrute Kriya Manani....

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks “I am the doer”. [Chapter 3 – Verse 27]

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Chapter 5 :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्शृण्वन्स्पृशन्निघ्नन्नशनन्गच्छन्स्वपञ्चसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- He who sees actionlessness in activity and sees action in inactivity, he is wise.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- Understand me as Karta of Division of 4 fold people based on Guna and Karma and also understand I am changeless, Akarta.
- Svapna of Kshetrajna remains unaffected by anything witnessed.
- Karma enjoined by Sastra meant for Avidvan not Vidvan.
- To get rid of Punya Papam, get rid of doership, Kartrutva.
- That is not accomplished by surrender because the one who surrenders is himself the Karta.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- For the one who discovers well being in Atma itself, there is nothing to be done.
- That is fulfillment.
- Is physical body or subtle body Kshetra?
- Is body alone Kshetra or world also Kshetra?

Verse 3 :

Page 313 – 4th para – last 4 lines :

- Shankara concludes 3rd verse Mahavakyam, Bashyam, Kshetrajna Bashyam, Jivatma / Paramatma Aikyam.
- Kshetrajna = Jivatma.
- Cha mam viddhi = Paratma Aikyam viddhi.
- Central teaching of Gita and Upanishads 18 classes.

Summary

1) Purva Pakshi :

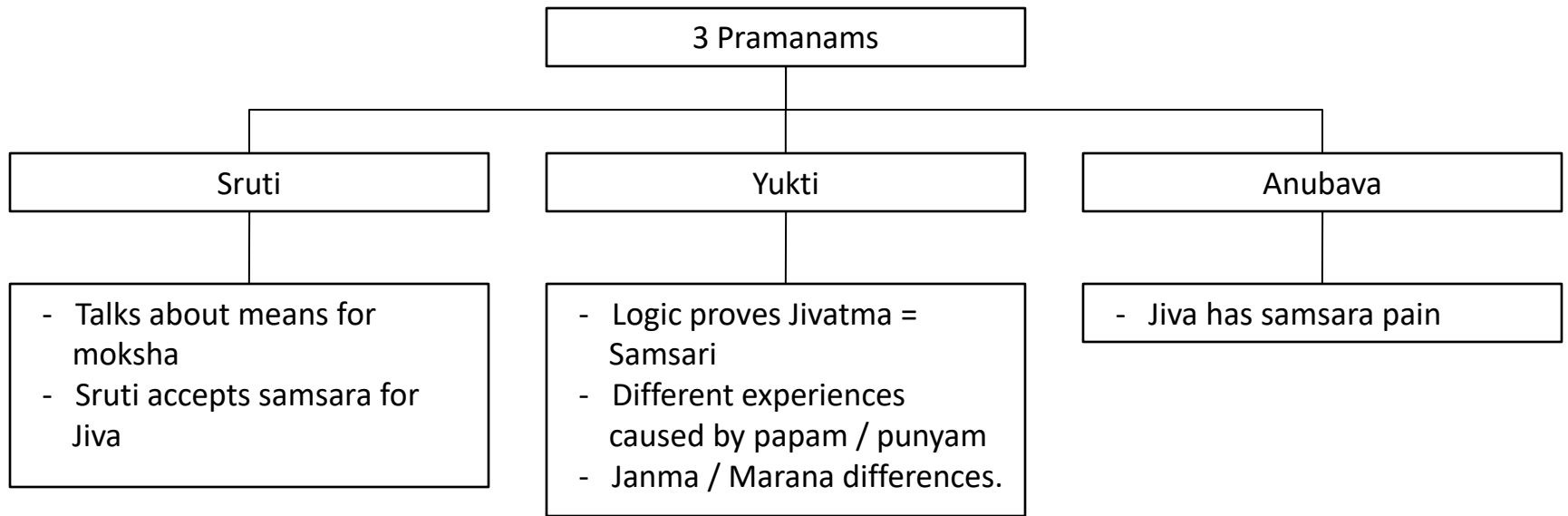
- Bheda Vadi, doesn't accept Jivatma / Paramatma aikyam.
- Accepts Jivatama / Paramatma Bheda.

2) Vedantin Abheda vadi – Siddhantin.

3) Purva Pakshi Objection : 3 Levels

1st Level :

- Jivatma = Samsara Sahita
- Paramatma = Samsara Rahita.



a) Purva Pakshi :

1st level – Sruti Pramana :

- Paramatma – Samsara Rahitaha
- Jiva – Samsara Sahitaha
- Therefore Jivatma / Paramatma – not identical.
- If Jivatma = Paramatma, Jiva is Samsara Rahitah. Therefore Moksha Shastram redundant Vyartha Prasanga.

b) Shankara : (i) Defensive argument

- Jnanam is only means of liberation.
- Cause of samsara = Agyanam.
- Samsara is kalpitam, adhyastha mithya.
- What is caused by ignorance is unreal.
- Agyana Janyam kalpitam, Rajju surpavatu.

- Jivatma – has samsara but it is kalpita samsara, superimposed samsara.
- It is not real, factual, not vastavam.
- Jiva does not have vastava samsara – factual samsara.
- Factually, Jivatma is Samsara Rahitaha.
- Since Samsara Kalpitaha, Bheda also Kalpitha.

Kalpita (Imaginary)	Not vastava (Factual)
<ul style="list-style-type: none"> - Samsara - Bheda 	<ul style="list-style-type: none"> - Samsara - Bheda

- Kshetrajna should reveal vastava aikyam.
- Factually there is abheda only moksha shastra useful not to eliminate Vastava Bheda but Kalpita Bheda.
- Because there is no Vastava Samsara.
- How Moksha Shastra eliminates Kalpita Samsara?
- By eliminating its cause – agyanam – therefore Moksha Shastram serves as a Pramanam.
- Pramanam produces Prama – knowledge.
- Once knowledge comes, kalpita samsara and bheda goes.

Next point :

- Why to eliminate kalpita samsara, it is only imaginary, not factual?
- Because kalpita bheda appears vastava samsara for Agyani.
- From agyanis angle – not kalpitam, vastavam.

- Therefore shastra gives Jnanam to eliminate kalpita samsara from shastric angle and vastavam from agyani angle.
- Therefore shastra useful not redundant. Upto this defending arguments.

Shankara : (ii) Offensive argument

- Like in cricket offensive & defensive field.

Abyupethya vada :

- Assume Jivatma / Paramatma different, then vastava bheda is there.

Jiva	Paramatma
Has real samsara	Has no samsara

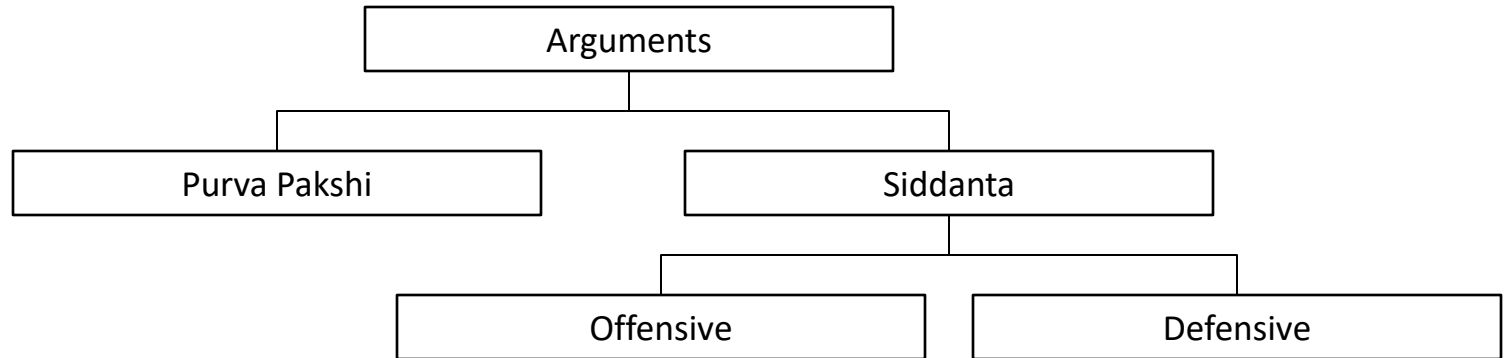
Question :

- Is real samsara of Jiva with beginning or without beginning?
- If without beginning like Brahman, then real samsara will be without end, moksha shastra useless.
- In bheda vada alone moksha useless because real samsara beginningless, samsara will not end.
- Moksha will never be possible.
- In dvaita vada, moksha shastra non-relevant.

b) If real samsara begins & ends moksha will also start and end.

- Ending moksha timebound, not called moksha.
- Like worldly pleasures & svarga, moksha will have beginning + end.
- Worldly pleasures fall within samsara because it is anityam.
- Moksha shastra vaiyarthya for dvaitin not for advaitin.

- Don't accept vastva bheda of samsara, accept kalpita samsara (superimposed) and kalpita bheda.
- Therefore moksha is possible.
- Fundamental argument in 1st level "Jivatma" is samsara sahitaha.
- Paramatma is samsara rahitaha.



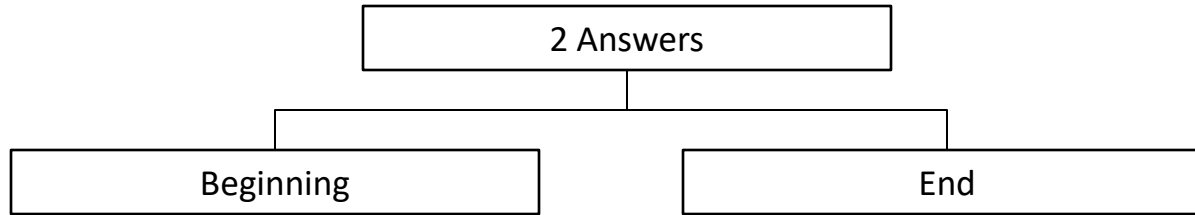
Level 2 :

Purva Pakshi :

- Accept samsara is kalpitam. Kalpita samsara is for Jivatma. Parmatma has no samsara.
- **Question :** How kalpitam came? Because of ignorance?
- Hence Jivatma has kalpita samsara and agyanam.

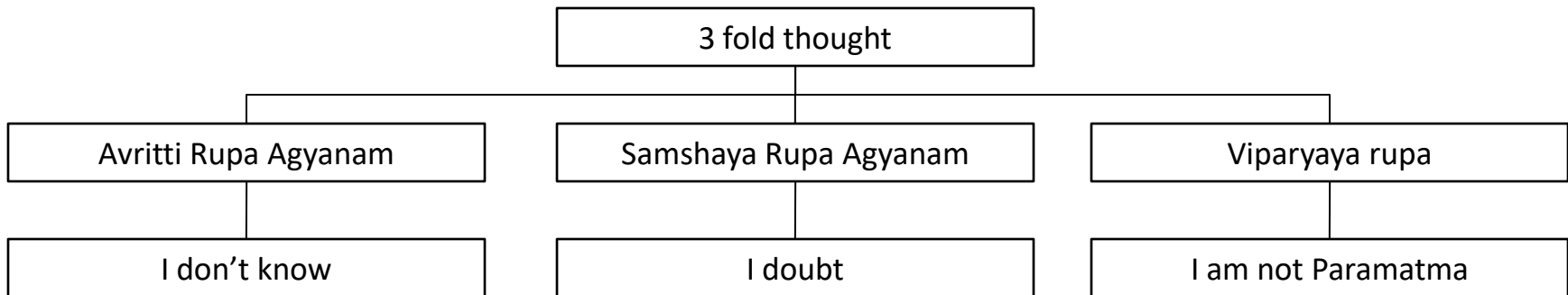
1 st Level	2 nd Level
<ul style="list-style-type: none"> - Samsara sahitaha = Jivatma - Paramatma samsara rahitaha 	<ul style="list-style-type: none"> - Agyana sahitaha = Jivatma - Paramatma = Agyana rahitaha - How wise and ignorant equal?

Shankara :



Beginning :

- Agyana does not belong to Jivatma
- **Agyana definition :** Trivida vritti rupa agyanam.



- Not moola avidya here.
- Avidya localised in antahkaranam. Atma doesn't have avidya, 2 reasons :

1) Avidya – Doshatvat :

- Dosha is deficiency – Drawback.
- Dosha belongs to instrument only karana nishta natu atma, nisha timira vatu – like cataract in eye.
- It is in Bahya karanam.

Ignorance of	Location
Color	In eyes
Sound	In ears
Taste	In tongue
Smell	In nose
Ignorance / partial knowledge	In Antahkaranam intellect

- Ignorance does not belong to Jivatma.

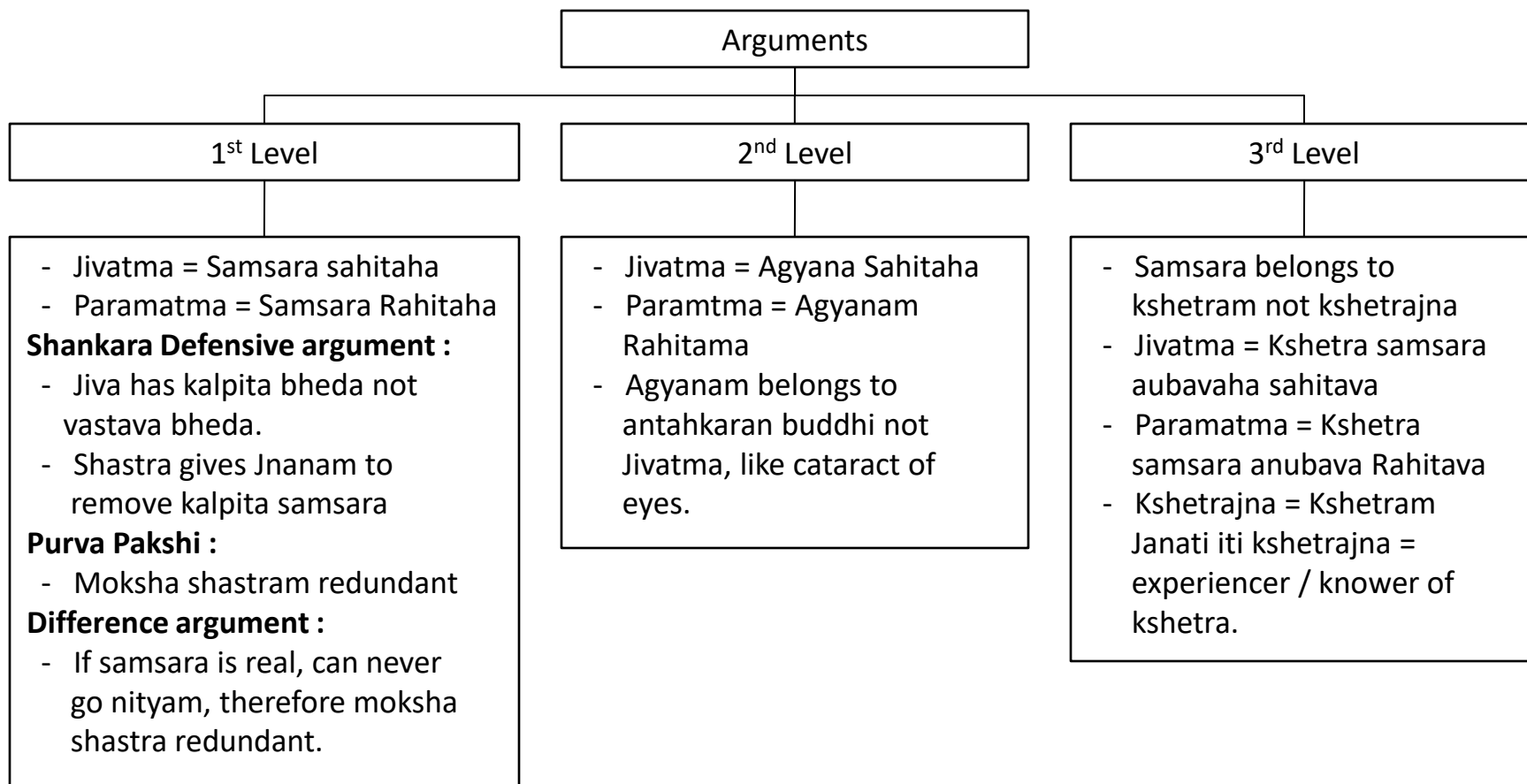
Shankaras argument in end portion :

- Avidya is Jneya dharma, experienced attribute.
- Why ignorance is an attribute?
- It can't exist independent of a substance.
- Avidya attribute always requires a locus, substance.
- Is it known or unknown attribute? Known attribute.
- Any known attribute always belongs to known substance – not to knower / subject (Natu Jnatru Nishtata).
- Jara / Roga – experiential attributes belongs to body – Jneya anatma not Jnatru atma.
- Body as Anatma accepted by Purva pakshi.
- Antahkaranam = Jneya drivyam.
- Ajnana belongs to mind.
- Jivatma = Ajnana Rahitam
- Paramatma = Ajnana Rahitam.
- Therefore bheda nasti.

- If there is difference, it is kalpitam bheda – difference superimposed not real.
- Ignorance of mind – superimposed on Jiva atma.

Jiva :

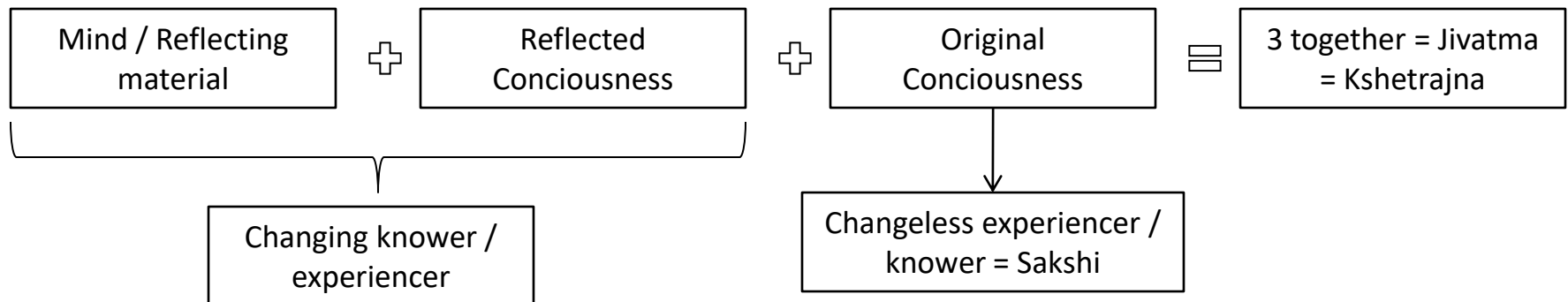
- Has kalpita agyanam
- Has kalpita bheda.
- Has no vastava agyanam or bheda (Not factual).



- Experiencing some one else's samsara is also samsara.
- Kshetrajna – experiencing pain / samsara of kshetram, itself is form of pain.
- Someone in front of me has pain.
- I can't say I am nitya munta.... Kshetrajna has Anubava of samsara.
- Paramatma has no anubava of samsara. Therefore different.

Shankara :

- Here atma sakshi concept made clear.
- Jivatma / Kshetrajna has 3 components / constituents.



- Experienterhood distributed to all 3.
- Dismantle one, none can be experienter.
- Original Consciousness = Nirvikara drishta called sakshi / Kshetrajna.
- Sakshi = experienter without undergoing change.
- Kshetrajna = Sakshi & sakshi is nirvikara / Asanga.
- Never contaminated by any pain which belongs to kshetram uncontaminable.
- Kshetrajna free from samsara.

Purva Pakshi Question :

- If Kshetrajna is Asanga, how can you call it knower at all.
- Knower – er



- Represents action, change
- If shakshi changeless, how knower.

Shankara :

- Experiencer word – metaphorical figurative – doesn't convey action.
- It is only part of knower not action.
- How you can give knower status to sakshi?

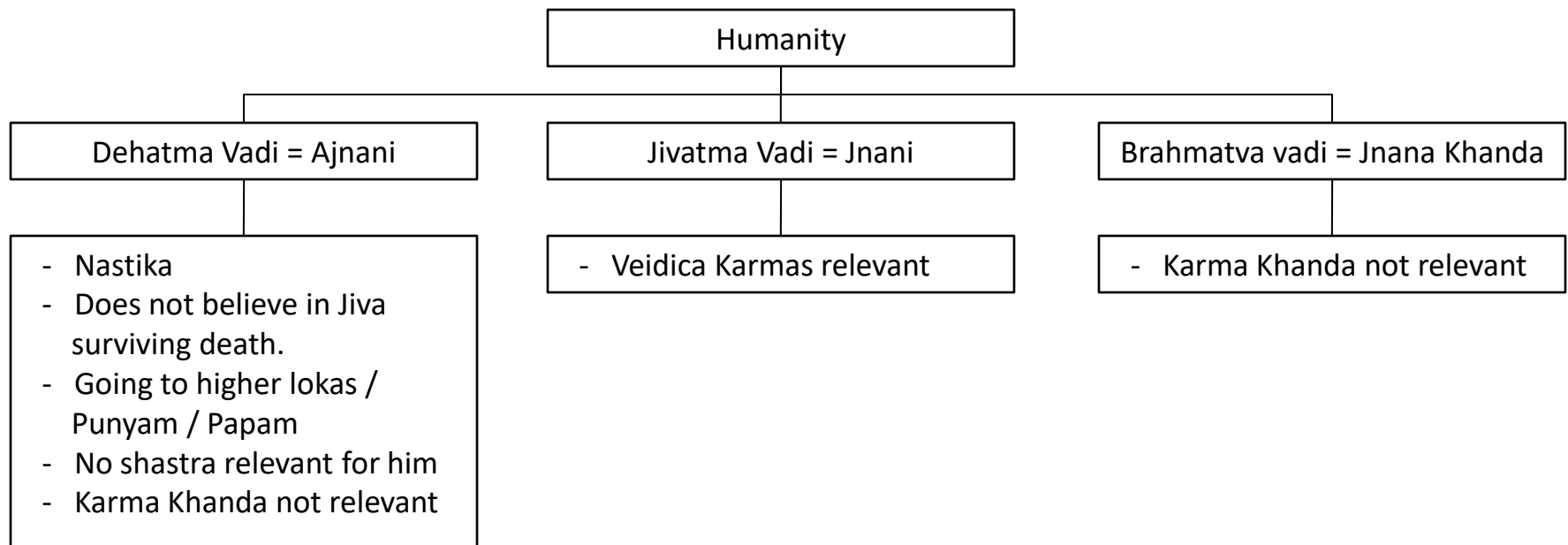
Shankara : Brilliant example

- Fire burns
- Fire is burner – does fire do action.
- It was same before burning, same later after burning.
- Fire remains uniformly without change. But you attribute burnerhood to fire without action.
- Fire illumines – illuminationhood
- Sun illumines – attributed
- Kalpita kriya, kartrutvam, Jnatrutvam.
- Kshetrajna = Asanga – Sakshi.
- It experiences Kshetra... samsara but it does not make any difference.

- Kshetrajna and paramatma same.
- Therefore Kshetrajnam cha mam viddhi = Aham Brahma Asmi = Mahavakyam = Central message of Kshetrajna bashyam.

Side topic :

- Is Karma Khanda relevant for Jnani?
- Answer : Depends on definition of Jnani.



Brahmatma vadi :

- I am Jivatma is Agyanam.
- Aham Brahma Asmi = Jnanam.
- Compared to this, Jivatma vada becomes Ajnani and Brahmatma vadi is real Jnani – claims I am akarta / abokta.

- Karma Khanda / Karma not relevant for him. No urdvam / adho gachhanti.
- I don't go anywhere – real Jnani has no relevance for Karma Khanda.
- When Jnani is Kshetrajnasya – Ishvarasya Aikyam – Karma Khanda not relevant.
- Knower of 3rd verse = Kshetrajna= paramatma = Sakshi. Karma not relevant for them.
- Grihasta continues karma for lokasangraha.

Page 313 : Verse 3

- Mahavakya sloka – Jivatma / Paramatma / Aikyam established.
- Samsara only Kalpitam not vastavam.
- Kartrutvam & Boktrutvam of Jiva fundamental cause of samsara.
- Both are Kalpitam (Superimposition).

Shankara says – technical.

- Kartrutvam & Boktrutvam = “Kriya – Karakara – Phalam”
- 3 kalpitam on atma.
- Same idea in Gita chapter 18 elaborated and reinforced.

Verse 4 :

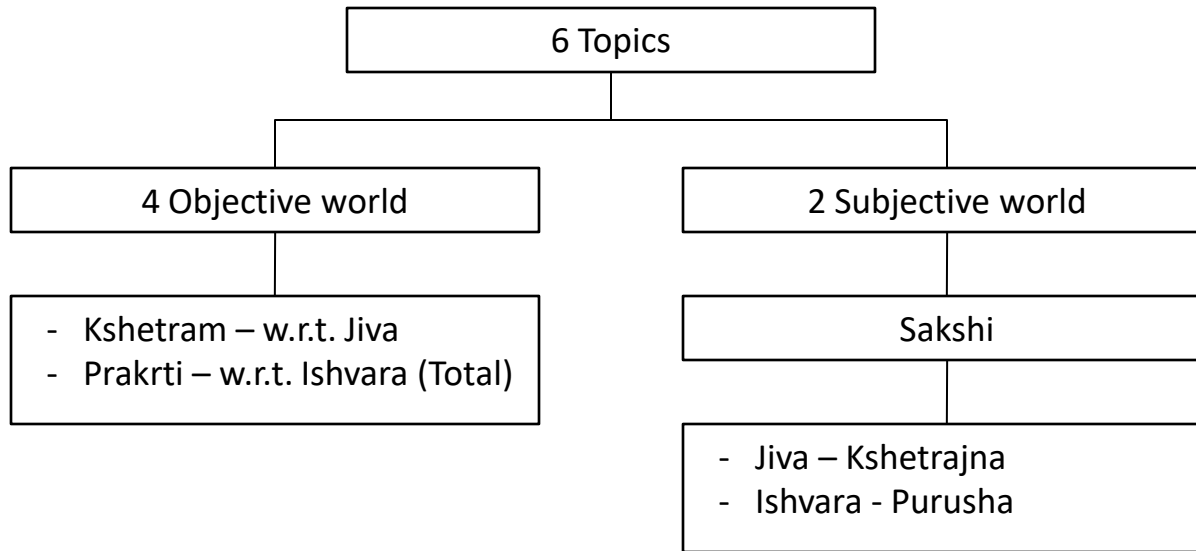
तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥१३.४॥

What that Field is ; of what nature it is ; what are its
modifications ; whence it is ; and also who He is ; and
what His powers are – these hear from Me in brief.
[Chapter 13 – Verse 4]

Verse 3	Verse 4
Introduction to chapter 13	Summary of Chapter 13
Sankshepa	Sangraha
Aikyam	Central theme summarised

- Before you study whole chapter, study main topics.

Verse 1 :



- Jnanam – values
- Jneyam = Kshetrajna
- Generally body – mind – inner world of emotions taken as subject.
- Here comes in objective world.

4 topics in Kshetram :

a) Yatu :

- What constitutes Kshetram.

b) Yadruk :

- What are features / attributes of Kshetram.
- Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.

c) Yad Uktam :

- Products of Kshetram
- Things produced / generated in Kshetram.
- Kshetrajna – can't produce anything.
- In matter alone, continuous production going on.
- In Conciousness, nothing generated.

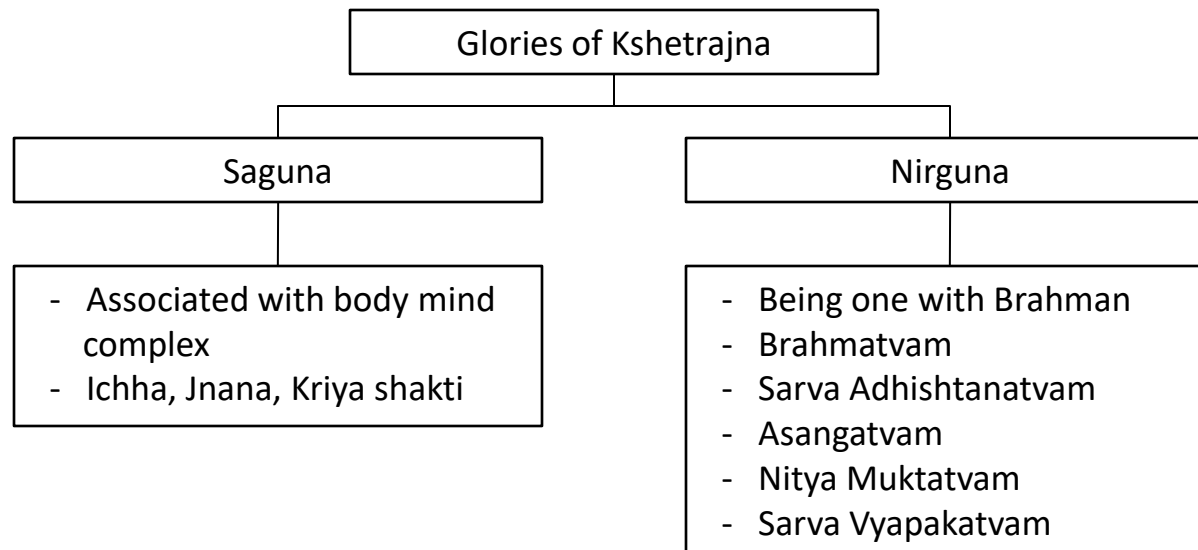
d) What causes which effect.

- All cause doesn't product same effect.
- 4 topics in material world – Kshetram Kshetrajna.

e) Sacha Yaha :

- What is definition of Kshetrajna.
- Neither body, mind, emotions. But Conciousness principle – Sakshi.

f) Yat Prabava :



g) Me Srano :

- May you listen – don't sleep.

h) Samsena :

- Briefly 6 topics condensed in 32 slokas.
- This is Sangraha sloka summarising topics of chapter.

i) Tatu Kshetram Yatu :

- That Kshetram of verse 3 – includes 24 tatvams – body mentioned as Kshetram – idam Kshetram as one of Kshetram as our deha abimana is highest.

j) Yatu :

- Tell in full, extended here after is “Yat cha”.
- What are its attributes Raaga – Dvesha, Punya – Papam.
- Samsara = attribute of Kshetram
- Yadrak cha – nature of Kshetram
- Kshetrajna = Nirguna.
- Known attributes, belongs to Kshetram.

Topic 1	Topic 2
<ul style="list-style-type: none">- What is Kshetram- Body / Mind / 24 Tatvams	<ul style="list-style-type: none">- Nature- Attributes of Kshetram

- Cha – Refers to connection.

k) Yad Vikari : Topic 3

- What are products - that continuously originate in Kshetram.
- Vikara = Karyam. Entire cause – effect flow is Kshetram. Hetu – Phala – flow.
- Conciousness transcends flow of cause – effect.
- Conciousness doesn't come in cause / effect.

Science :

- Conciousness is temporary product born out of brain matter.
- Conciousness is product of matter.
- Hypothesis – not proved.

Vedanta :

- Neither cause – nor product / effect. Karya – karana vilakshanam svayam – Brahma Tat Tvam Asi – Bavayatmani... Vivekchoodamani.

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotrādūragam
nāmarūpaguṇadoṣavarjitam |
deśakālavīṣayātivartī yad
brahma tattvamasi bhāvayātmani || 254 ||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects---That Brahman Thou Art||.....meditate on this in your mind. [Verse 254]

- I am that Conciousness who transcends flow of cause + effect. Time flows in cause – effect.
- I – Conciousness beyond cause, effect time.
- Inside cause and effect is time. Inside time is cause + effect.

- Profound approach of vedanta.
- Yat Vikari - Product of Kshetram
 - Chidabasa included in Kshetram – not original Conciousness.
- Chidabasa – is product = Manifest Conciousness comes with mind & goes along with mind.
- Original Conciousness – not product.

Brihadaranyaka Upanishad :

- Etobyo butebyo samabudhaya... tani anuvilangayati....
- Chidabasa is a product. Chidabasa, manifest Conciousness is product.
- Reflection is product.
- When is it born?
- Whenever Reflected Medium is born.

Topic 3 :

- Products of Kshetram – Vikari.

I) Yatascha Yatu :

- From which particular cause which effect comes out.

Yat Vikari	Yatascha yatu
General cause + effect	Particular cause + effect.

4th Topic :

- Which product born from which cause.

Matter	Consciousness
4 Topics : <ul style="list-style-type: none"> - What is Kshetram - Attributes of Kshetram - Products of Kshetram - Which product from which cause 	2 Topics : Topic 5 : <ul style="list-style-type: none"> - Who is witness of matter mentioned in verse 3 - What is Consciousness. Topic 6 : <ul style="list-style-type: none"> - Glory of Consciousness.

Sacha yaha kshetrajna :

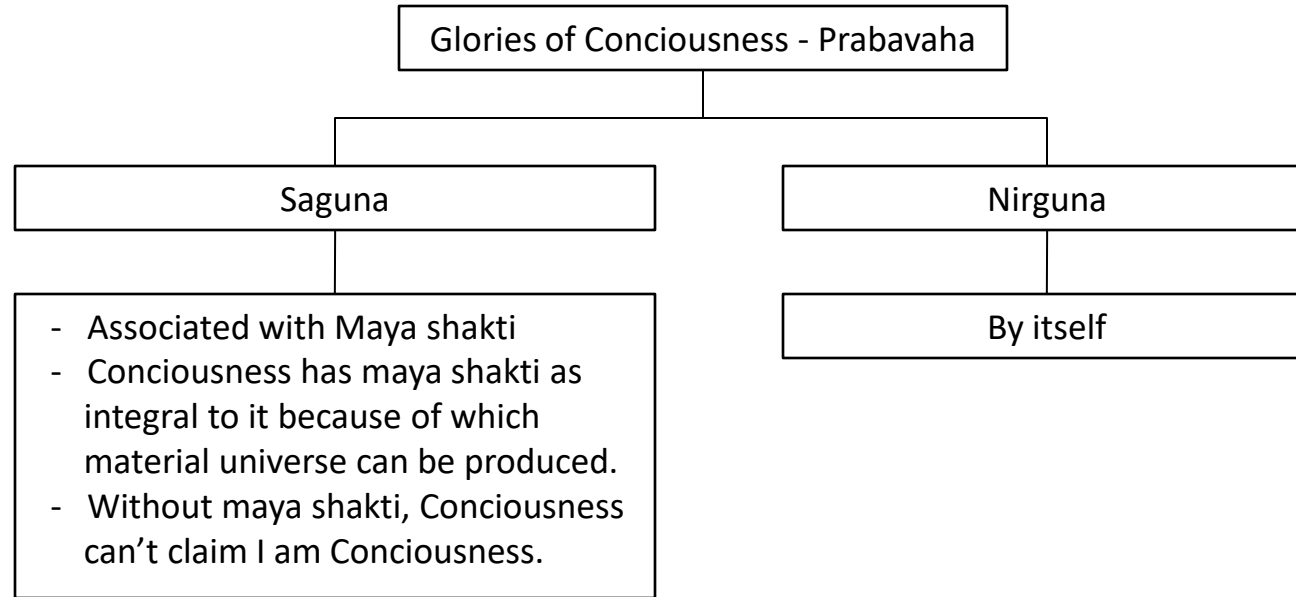
- Who is witness of kshetram?
- What is Consciousness – most profound topic.

Nyaya Veiseshika / Science	Sankhya
<ul style="list-style-type: none"> - Consciousness is product in time. - Has origination + dies - In Jagrat / Svapna Consciousness born. - In Sushupti / Maranam Consciousness dies. 	<ul style="list-style-type: none"> - Close to vedanta. - Consciousness not a product of matter, it is independent of matter. - Not born from matter. - Unborn, therefore, doesn't die. - Birthless, deathless, eternal. - Consciousness is nityam (Same as vedantin) Commit blunder : <ul style="list-style-type: none"> - That eternal Consciousness is many. For each Atma – one Consciousness. Plurality exists in Consciousness. Vedantin : <ul style="list-style-type: none"> - Consciousness is nondual

- Amongst 12 Darshanams + science – vedanta has unique view of Conciousness.

m) Yat Prabavaha : Topic 6

- What are glories of Conciousness - prabavaha?

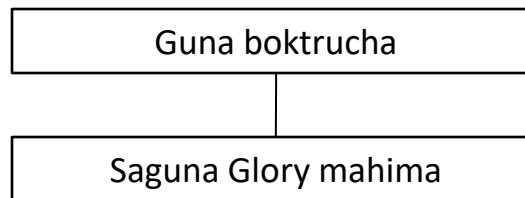
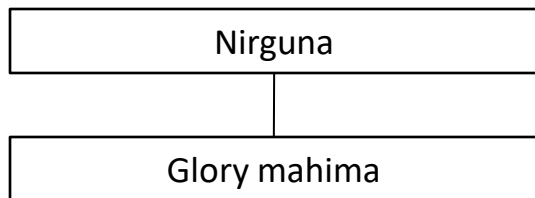


- Claiming nirguna power requires shakti.
- Claiming power = Maya shakti, required to claim nirguna glory.
- To have saguna glory – requires maya power.
- Maya associated with Conciousness eternally / permanently.
- Maya shakti makes me glorious. Maya has no independent existence of its own.
- Therefore we are advaitin inspite of maya.
- Prabava = Saguna – Nirguna mahima

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

- Sarvada api padam tat... vishwaroopa is my glory.



n) Tat Samasena :

- Tat – Nature of Kshetra, Kshetrajna.
- Samasena – in brief.

o) Me Srunu-from my words listen :

- (Not passive hearing but active listening and registering).
- Why register?
- Because ascertaining this difference between Kshetram + Kshetrajna is difference between moksha and Bandaha.

Kshetram	Kshetrajna
<ul style="list-style-type: none"> - Bandaha - Samsari - Husband 	<ul style="list-style-type: none"> - Moksha - Experiencer - Sakshi

Anvaya :

- Tatu Kshetram yadu bavati, yadruk cha bavati,
yat vikara cha bavati, Yataha cha yadu bavati,
Saha kshetram cha yadha bavati,
yat prabavaha cha bavati tatu sarvam
- (Enumeration of 6 topics) Samasena mey vakyat sruno. 6 topics are liberating wisdom in all srutis, hence important.

6 Topics glorified :

Kshetram	Kshetrajna
4 Topics	2 topics

- Going to be taught from verse 6.
- This is the appetiser fro listening.

Verse 6 :

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects-of-the-senses....

- 6 topics reduced to 2 Kshetra + Kshetrajna.
- 3 Places where topics discussed.

a) Chandogmsi Vividhai Prithak = Prasthan Trayam - Upanishads

b) Rishibhir Bahuda Geetam = Gita

c) Brahma Sutra Padas Chaiva = Jnaya Prasthanam, Brahma Sutra.

In Karma Khanda & Upasana Khanda :

- Kshetram – discussed by Kahikam / Vachikam / Manasa karmas to get Dharma / Artha / Kama. Modern science deals with Kshetram.
- In Jnana Khanda – Kshetrajna.
- Mundak = Kshetra vidya = Apra vidya.
- Kshetrajna vidya = Para vidya.
- Material + spiritual science.

d) Prithak :

- Distinctly clarified, modern science confused and mixes matter and spirit.

Matter	Spirit
Empherical	Transcendental

- Satya Anruta Mithuni Karanam (Confusion).
- Vedas distinguish matter + spirit.
- Many rishis composed 18 Puranas prakarana granthas.
- Yoga vasishtam – by Vasishta Rishi

Written by Valmiki.

- Valmiki Ramayanam

Vasishta Ramayanam = 34,000, Vedas Gaudapada karika.

- Nyaya shastras – logical teaching.
- If not logical, intellect can't swallow.
- 2nd chapter – Brahma sutra 2nd Section (II – 2)
- Logically defends teaching against on slant of other darshanas, difficult to teach.
- After Brahman sutra – we will have unshaken knowledge – Vinishchitaii.
- Make knowledge Samshaya Rahitam.
- Brahma sutra – by Vyasacharya.
- Shankara refers this as pithy brahma sutra, statements, definition of brahman, in 4 vedas.
- Satyam Jnanam Anantham Brahma.
- Vigyanam Anandam Brahma.
- Why Brahma sutra not referred here?
- They came later. Hence Krishna can't quote.
- In Brahman Sutra, Gita quoted, chronologically not taken.

Ananda giri :

- Takes it as Vyasacharyas Brahma sutra – criticises Shankara.
- Bakti does not mean sacrificing intellect. You are allowed to differ from Guru.
- Anandagiri says it will become punarukti dosha.
- Chandombhi... vedas taken.
- Brahma sutra – Atma iti yebhi upasite.
- Brahma sutra – Vyasa's work.

Verse 5 :

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३.५ ॥

Rsi-s have sung (about the “Field” and the “Knower-of-the-Field”) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision.

Verse 1 – 4 : Kshetra – Kshetrajna – Viveka

Atma – Anatma – Viveka

Drk – Drishya - Viveka

Chapter 13 Summary :

- This is real knowledge.

Verse :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Other knowledge is ignorance.
- Aparā Vidya = Avidya
- Parā Vidya = Vidya = Knowledge.
- This knowledge alone liberates person.
- Verse 6 : Onwards elaboration.

Verse 5 :

- Through Prasthan Trayam Kshetra – Kshetrajna – Jnanam alone talked about.

a) Rishibihi :

- Yoga Vasishta Granthai.

b) Bahuda :

- In different ways.

c) Geetham :

- Talked about

d) Yatatmyan :

- Atma – Anatma Svarupam
- Kshetra – Kshetrajna Viveka.

e) Chandamsi :

- Vedanta Baga of Rik, Yajur, Sama, Atharvana.

f) Vividhaii :

- Through various methods, Prakriyas – taught.

g) Prithaka : Vivekataha

- Is Conciousness – a) Matter b) Part – Product – property of matter.
- Only advaitam clearly separates Conciousness and matter.
- **Sankhyas :**
Agrees concious & matter different.

- **Blunder** : Conciousness + matter have same degree of reality says plurality & same degree of reality.
- **Advaitam** : Nondual and different orders of reality.
- Viveka very significant.

h) Brahma sutra padascheiva :

Shankara :

- Brahma sutra = Brahma lakshana vakyas – definitions.
- Padam = word / vakyam – sentence here.
- Serving as Pramanam.
- Kshetra – Kshetrajna revealed in Rishibihi Geetham, Chandamsi Geetham, Brahma Sutra Geetham.

Example : Brihadaranyaka Upanishad

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदनायमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām eva vyākriyata,
asau nāma, ayam idam rūpa iti, tad idam apy etarhi nāma-rūpābhyām eva
vyākriyate, asau nāma, ayam idam rūpa iti. sa eṣa iha praviṣṭa
ānakhāgrebhyaḥ yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā
viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ, prāṇann eva prāṇo
nāma bhavati, vadan vāk, paśyamaś cakṣuḥ, śṛṇvan śrotram, manvāno
manah, tāny asyaitāni karma-nāmāny eva. sa yo'ta ekaikam upāste, na sa
veda, akṛtsno hy eṣo'ta ekaikena bhavati, ātmety evopāsita, atra hi ete
sarva ekam bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet. evaṁ kīrtiṁ
ślokaṁ vindate ya evaṁ veda.

This (universe) was then undifferentiated. It differentiated only into name and form - it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form - it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails - as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) it is incomplete. When It does the function of living, It is called the vital force ; when It speaks, the organ of speech ; when It sees, the eye ; when It hears, the ear ; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Atma iti eva upasita = Vidya sutra.
- Avidya Sutram = Purusha vidha brahmana.
- What is Avidya sutram?
- Bagawan is worshipped. I am worshipper.
- Bagawan is Swamy. I am dasa.
- This mind set is Avidya – ignorance.
- Dvaitin + Visishta Advaitin mind set is Avidya mindset.
- **Verse** : Yon yam devata upasate anonyonou.....
- I – Upasaka devata – upasayaka. Like donkey carrying oblations to devata never tell outside.
- Ananda Giri – uses Adhi – etc to say it means Brahma sutra of vyasa charya.

i) Hetumatbihi – Yukti yuktaii – full of reasoning

- Thru karya karana prakriya.
- Structured logical manner in upanishad + Brahma Sutras.

- 1st : Brahman = Karanam



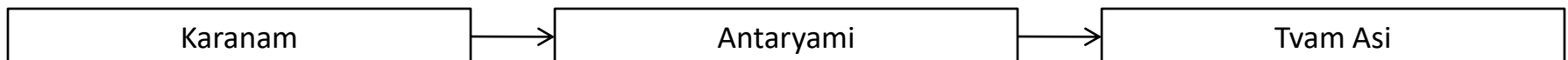
- Essence of Karyam
- In and through karyam karanam is present
- 2nd : Brahman is Everywhere as Antaryami
- Karanam pervades entire creation and you.
- 3rd : Brahman in you is you.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ७

**Sa ya eso'nimaitadatmyamidam sarvam tatsatyam sa atma tattvamasi svetaketo iti
bhuya eva ma bhagavan vijnapayatviti tatha somyeti hovaca II 7 II**

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.
[Svetaketu then said] 'Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father.
[VI – VIII – 7]



- With reasoning knowledge becomes conviction.
- Otherwise in Ninidhyasanam, one part of intellect will ask – are you Brahman?
- Internal teasing goes by Manana Nischayat Jnanam.
- Samshaya Rahita Jnanam – without doubt central teaching presented.

Anvaya :

- Rishibihi Bahuda etad geetham vividaihi
Chandobihi pritak etad geetham
Hetu matbihi vinishchitaihi –
Brahma sutra padai cha eva etad geetam.

Verse 6 : Important Sloka

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the
unmanifested (Mula Prakrti), the ten senses and the
one (the mind) and the five objects-of-the-senses....

- Teaching glorified – listen with attention – Stuti in verse 5.
- Description of Kshetram – Anatma.
- Borrowed from Sankhya Srishti, Chapter 7 – creation by Sankhya – 24 principles.

Original Cause of Creation :

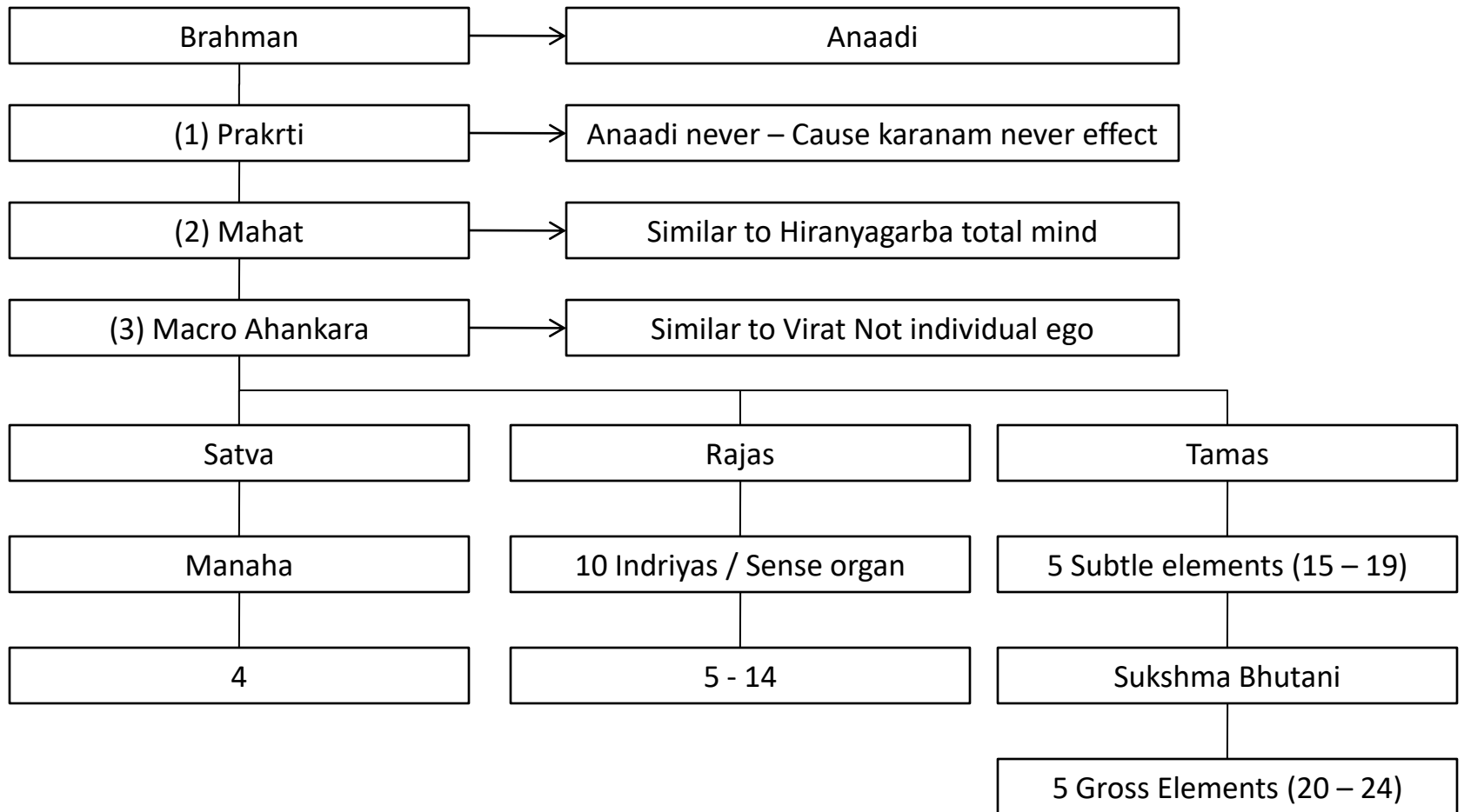
- Moola Avidya / Maya / Prakrti / Avyaktam (Anaadi Karanam)



Never Karyam / not product.

How Maya came?

- It never came. It is Anaadi.
- Prakrti Anaadi
Brahman Anaadi } How Advaitin
- Maya does not have independent existence apart from Brahman.
- Therefore, It is called Brahma Shakti. Mithya does not have separate existence.



- 24 Tattvams = Manaha + 10 Indriyas + 5 Sthula Bhutani – 16 products Kevala Karyam.
- Karyam = Vikrti
- 16 tatvams kevala vikruti.

a) Kevala – Karanam – Mula Prakrti.

b) Prakrti – Vikriti :

Prakrti – Vikriti	Karanam	Karyam
1) Mahat	Ahankara	Prakrti
2) Ahankara	Manaha, Indiryani, Pancha Sukshma Butas	Mahat
3) Pancha Sukshma butas (5)	Sthula butani	Ahankara
Total = 1 + 1 + 5 = 7 Prakrti Vikritis	c) 16 Kevala Vikritis	

- $1 + 7 + 16 = 24$
- $A + B + C = 24$
- In Sankhya terminology Karana – Karyam is called Prakrti – Vikruti.
- Sankhya Karikas available by Isvara Krishna.

Sankhya Sutra :

- Mula Prakrtihi Avikritihi. (Only Karanam)
- Mahat Dhyaya Prakrti Vikrti sapta (7 Prakrti vikriti)
- Shodakashtu vikaraha (16 only Vikartis)
- Na Kritihi – Vikritihi – Purusha Karya – Karana Vilakshana.

Vivekchoodamani :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

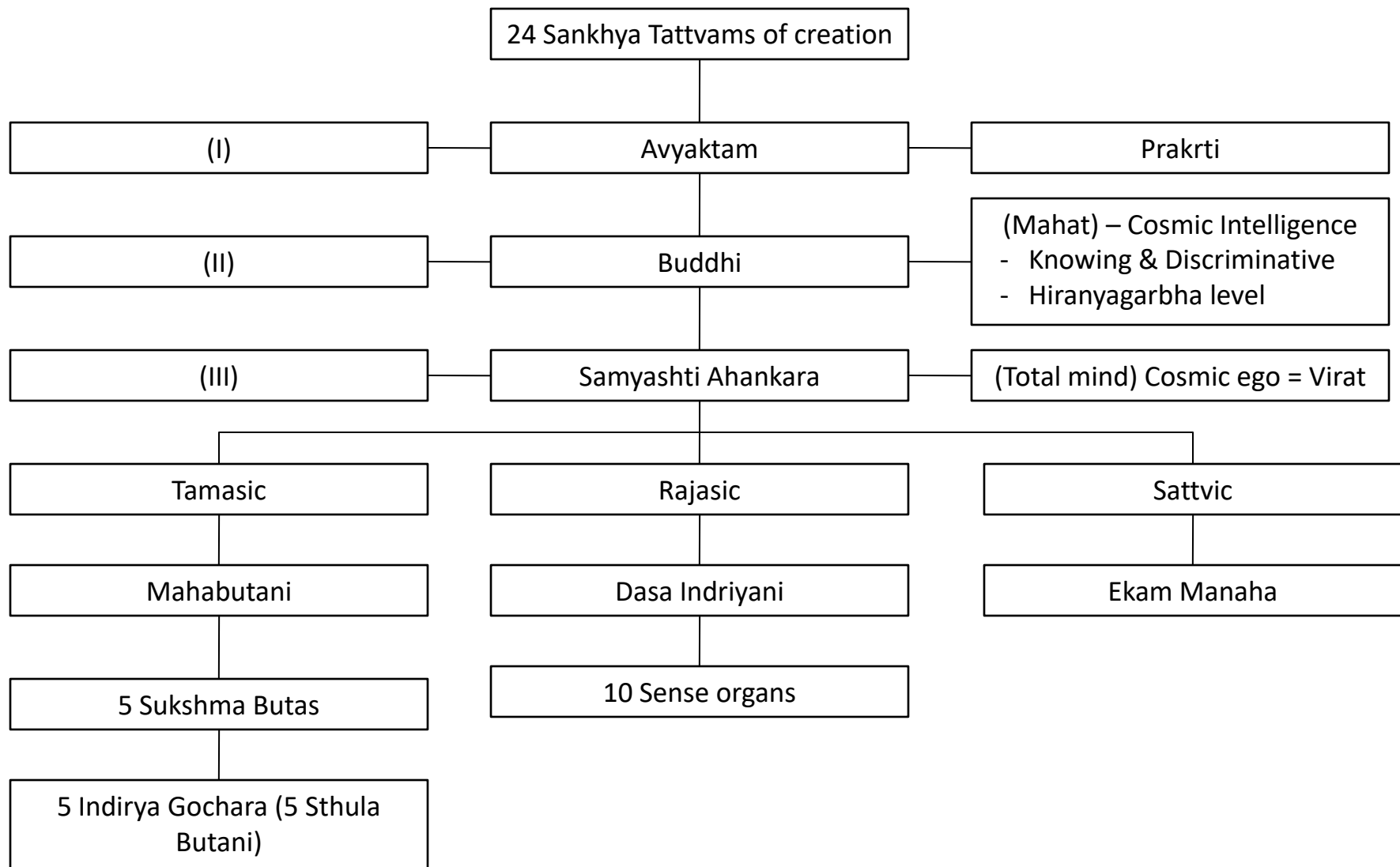
*prakṛtivyikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamamahamiti sākṣātsākṣirūpeṇa buddheḥ || 135 ||*

Different from primordial nature (*prakṛti*) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Prakrti – Vikriti bhinna = Atma.

Conclusion :

- 6th verse enumerates 24 tatvams.



Bashyam :

a) Mahabutani :

- Sukshma butani
- 5 subtle elements pervade entire creation.
- Sarva Vikara (Product) Vyapakatvat (pervade). Therefore “Maha”.

b) Avyaktam – Definition :

- Not available for sensory perception. During Pralayam, Avyaktam alone is there.

c) During Pralayam, Avyakta (Prakrti) alone is there.

- Mahat absent – (Hiranyagarbha – Absent), Samashti Ahankara – Virat – Absent.
 - 5 Gross elements, 5 subtle elements, mind absent.
 - 23 Tattvams absent
14 Lokas absent
All bodies absent
- } In Pralayam
- Only Maya / Avyaktam / Prakrti will be there. Not available for experience.
 - Transactions require triputi, without triputi, no sense organs.
 - How situation will be – I desire to know.
 - **Model** : Go to sleep.
 - During sleep, no triputi – sleep called Layam.
 - Dissolution called – Pra-layam – macrolaya.
 - Pralaya = Maha Sushupti – in Brahma sutra.

Sankhya	Vedanta uses
<ul style="list-style-type: none"> - Uses Prakrti - Name same 	<ul style="list-style-type: none"> - Prakrti

- Difference in opinion in nature of prakrti – Avyakta vichara in Brahma sutra.

Sankhya	Vedanta
<ul style="list-style-type: none"> - Matter has independent existence separate from Consciousness 	<ul style="list-style-type: none"> - No Independent existence of matter.
<ul style="list-style-type: none"> - Svatantara pradhanam 	<ul style="list-style-type: none"> - Matter has no existence of its own.
<ul style="list-style-type: none"> - Dvaita Darshanam 	<ul style="list-style-type: none"> - Advaita Darsanam
<ul style="list-style-type: none"> - Nyaya, yoga, Veiseshika, Madhavacharya follow dvaitam 	<ul style="list-style-type: none"> - Borrows Sankhya Srishti and rejects Dvaitam, Svatantram.
<ul style="list-style-type: none"> - Ishvara srishti not acceptable to sankhya. - Nastika. No Ishvara, Nirishvara. - But Astika Darsanam – accepts vedas - Non believer – Nastika. Vedica, but Nir Ishvara. - Believer in vedas Astika – Non believer in god Nastika 	<ul style="list-style-type: none"> - Believer in Vedas – Believer in God
<ul style="list-style-type: none"> - Other Category : Nastika Non believer in Vedas Nastika Non believer in God 	
<ul style="list-style-type: none"> - No Ishvara Shakti comes in Sankhya 	<ul style="list-style-type: none"> - Shankara uses Ishvara shakti - <i>Mama Maya duratyaya.... Chapter 7 – Verse 14</i>

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ ७.१४ ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over ; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

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Verse 5 :

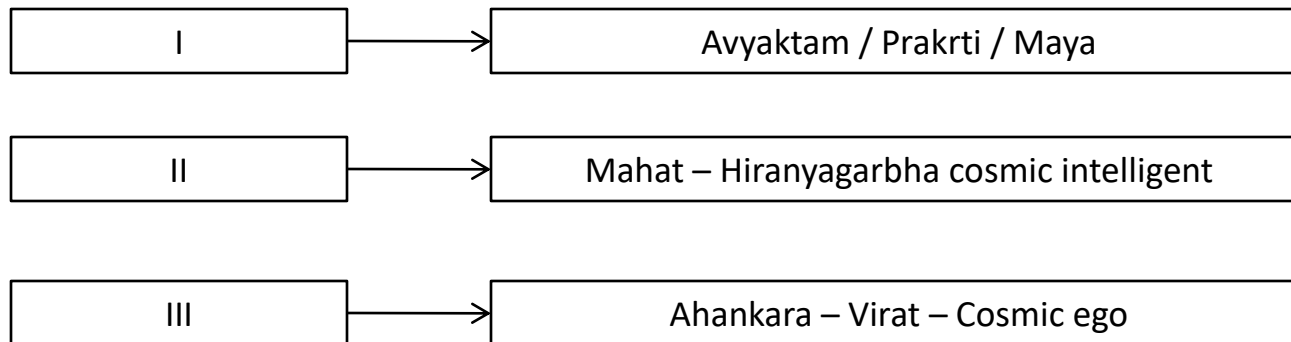
- Bashyam 2nd Part
 - Kshetra – Kshetrajna
- Viveka - Glorified

Verse 6 :

- Main teaching.

Kshetram :

- Idam shariram Kaunteya.
- Body representative of Kshetram not entire Kshetram.
- Verse 6 + 7 – elaboration of kshetram.
- Kshetram = 24 tattams of Sankhya.



- I, II, III – Vedanta + Sankhya in Agreement.

Major disagreement :

Sankhya :

- Avyaktam prakrti has independent existence / entity with existence of its own.
- Nature of Prakrti – Jadam. No disagreement.

Vedanta :

- Jada Prakrti has no existence of its own. If prakrti had independent existence, we will become dvaita darsanam.

Consciousness	Prakrti / Maya
<ul style="list-style-type: none">- Has independent existence- Svatantram	<ul style="list-style-type: none">- Depends on Purusha- No existence of its own.- Prakrti / Maya = Ishvara shakti- No power without powerful entity = Ishvara.- My talking power can't exist separately. If so, I stay at home + sleep.- Sending speaking power & you send listening power and continue to sleep.- Shakti, non separate from shakataha / purusha – pramanam. Gita 7 – Verse 14- Maya / Ishvara shakti is avyaktam, na vyaktam, doesn't have independent existence.

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over ; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

New Para – Bashyam :

a) Eva – cha :

- In verse 6 – connects to chapter 7 – verse 14.
- I – Moola Prakrti / Avyaktam / One absolute cause.
- II – Mahat (1) / Ahankara (1) / Pancha Sukshma Butani (5) = 7 Vikriti (Relative cause)
- One Absolute + 7 Relative cause = 8 causes.

Gita :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism ; there
are My eightfold prakrti. [Chapter 7 – Verse 4]

Shankara observes :

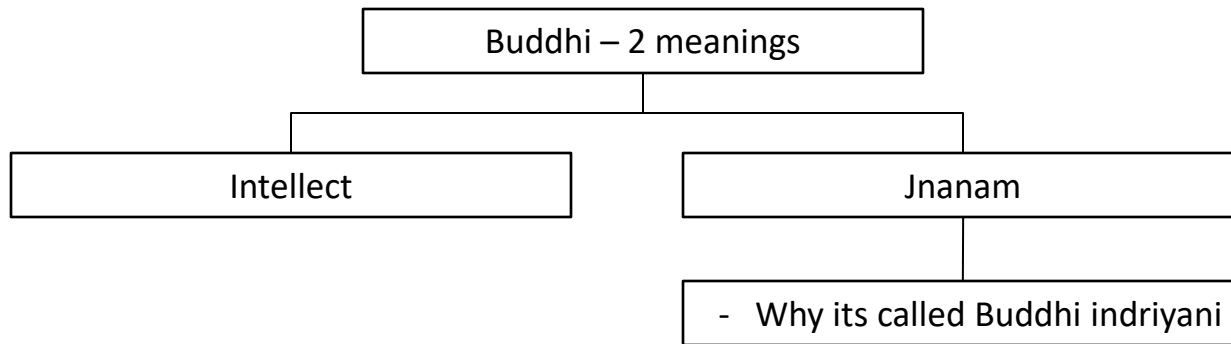
- Ashtada prakrti = Absolute cause + 7 relative causes.

b) Eva :

- To emphasise 8 fold causes.
- 8 together = Ashtada Binna prakrti.

c) Cha :

- Conjunction – Bheda Samuchaya.
- To combine 8 to 24 tattvams of Chapter 7 – 1 Verse 4 (Chapter 13 – Verse 6)
- Srotra indriyani = Buddhi Indriyani = Jnana Indriyani.



- Jnana Utpakadenatvat buddhi indriyani.
- 5 Karma Indriyas = Action generating organs.
- 5 Jnana Indriyas = Knowledge generating organs.
- Mind = Regulator / inner controller / co-ordinating organ / directing organs.
- Mind can focus on seeing or hearing, will have blank look – see or hear?
- Mind – Knob / selector – decides.
- Which knob should be selected – Radio / VCP / VCR – Hear / See / Walk / Talk.
- When focused on lizard, class gone.
- Mind = 11th organ.
- Vivarna / Bamati Sampradaya.
- Is Mind independent organ of Knowledge?
- If so, in Meditation Atma Jnanam can come.
- Aparoksha Jnanam comes only in Meditation because manaha is Karanam – Bamati Sampradaya.

Vedanta :

- Sravanam alone produces knowledge, mind in meditation can't produce knowledge.
- Meditation only for Pratibimba Nivritti.
- Chapter 15 = Manas Sashtanindriyani – Gita is Pramanam.
- Chapter 13 = Eka Dasham = Manaha – Supporter Shankara Pramanam supporter.
- Sankalpa – Vikalpatmakava Manaha.
- Oscillation – Vacillation – Volition is mind.

Pros	Cons
Sankalpa	Vikalpa
Write	Not
See	Not
Hear	Not
Go	Not

- Sankalpa dhyatkam manaha.
- Manaha includes Buddhi, Chittam, Ahankara = Antahkarana.

d) Pancha Indriyii gocharaii :

- 5 Sense objects falling within sense organs.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- Absolute cause + 7 Relative cause + 16 Products = 24 Sankhya tattvams = Creation.

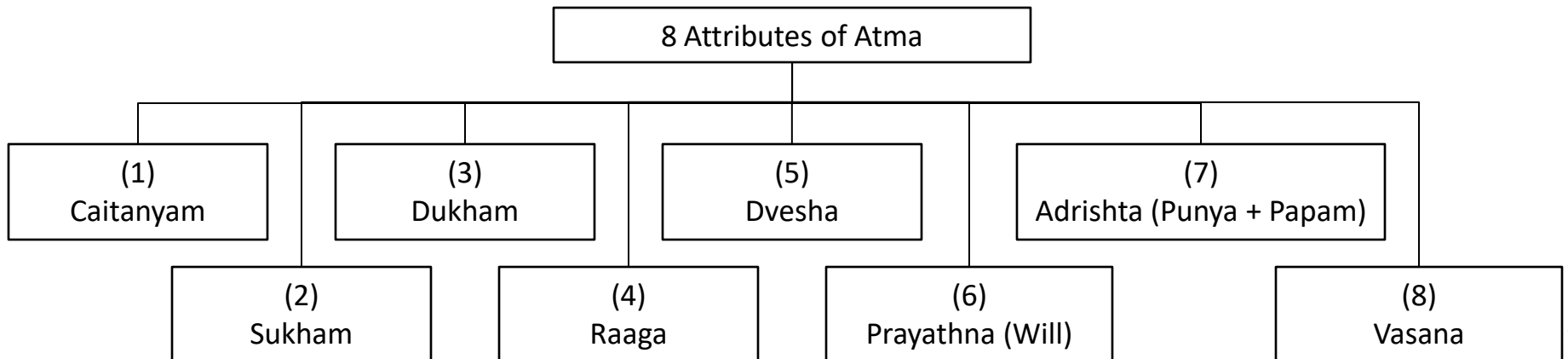
Sub – commentator :

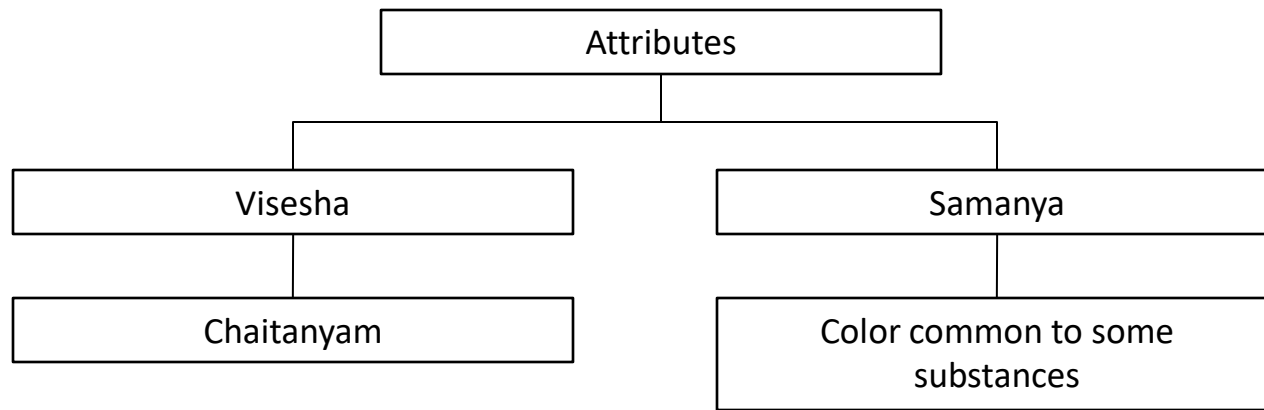
- In sharira trayam – also 24 tatvams.
- Avyaktam = Karana Shariram.
- Sukshma Butani, Indriyani, Manaha = Sukshma shariram.
- Pancha Indriya Gochara = Sthula shariram.
- Shariram is representative of 24 tatvams.
- Therefore Krishna said – Idam shariram Kaunteya verse 6 & 7 Anvaya together later.

Introduction to Verse 7 :

- Veiseshika + Nyaya close. Therefore combined together.

- a) Atma – many, each with one atma.
- b) Atma is Jadam
- c) Atma is all pervading like vedanta.
- d) Atma is substance – Dravyam. All substances have Gunas.
- e) No attributeless substance – No Nirguna Vastu like Brahman.





f) Atma has 8 Visesha gunas.

Jagrat / Swapna	Sushupti
Atma is Chetanam / Conciousness (Temporary) attribute	Atma becomes Jadam inert

Steps :

1. In Jagrat Atma – Chetanam
2. Experiences pleasure & pain (Temporary).
3. Raaga – towards pleasure
4. Dvesha – towards pain
5. Use will (Prayathna) to reproduce sukham & avoid dukham. Will born out of Raaga Dvesha.
6. Will + Consequent action – (going towards / away) get punya – Papam (Adrishtam)
7. Repeat action – get vasanas samskaras – in veiseshika.
 - Ashta visesha guna atma.
 - In 7th sloka, Raga Dvesha are Kshetram – Krishna refutes wrong notion of Nyaya veiseshika who say it belongs to Kshetrajna.

Vedanta	Maya – Veiseshika
Attributes belong to field (Kshetram)	Attributes belong to Atma

- Krishna refutes Veiseshikas, attributes belong to Anatma Kshetram Veiseshika, reiterate them as Atma Guna.
- As they belong to Anatma, Kshetram, we can do Ninidhyasanam.... Nirvana Shatkam....
- Na me Dvesha Raghav....
- Veiseshikas can't say this as in their Matam, atma has these attributes.
- Technically important sloka.
- Attributes do not belong to Kshetrajna.

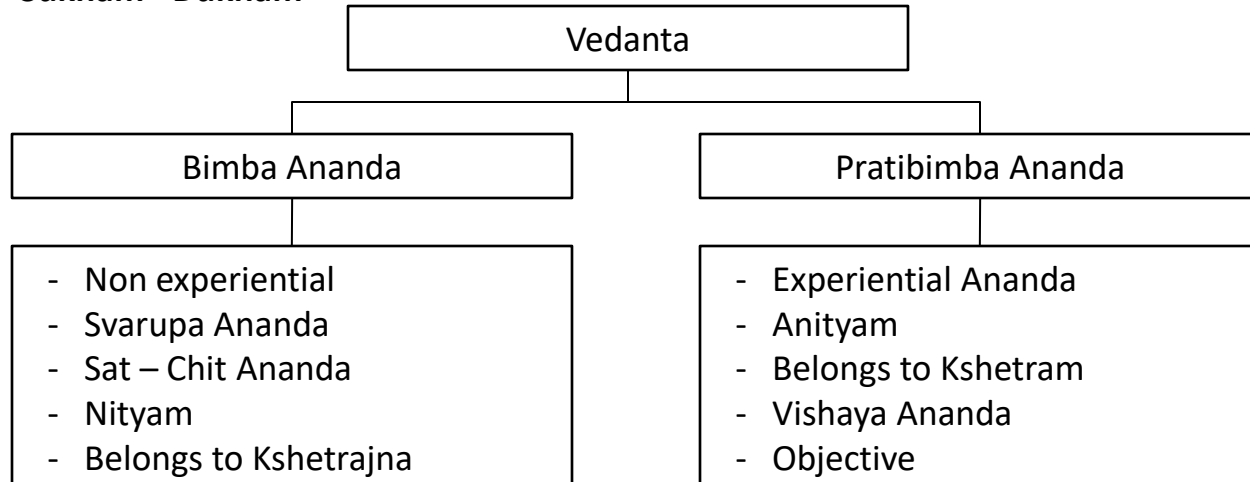
Verse 7 :

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications.

Gist : Krishna enumerates some attributes.

a) Pleasure + Pain – Sukham - Dukham



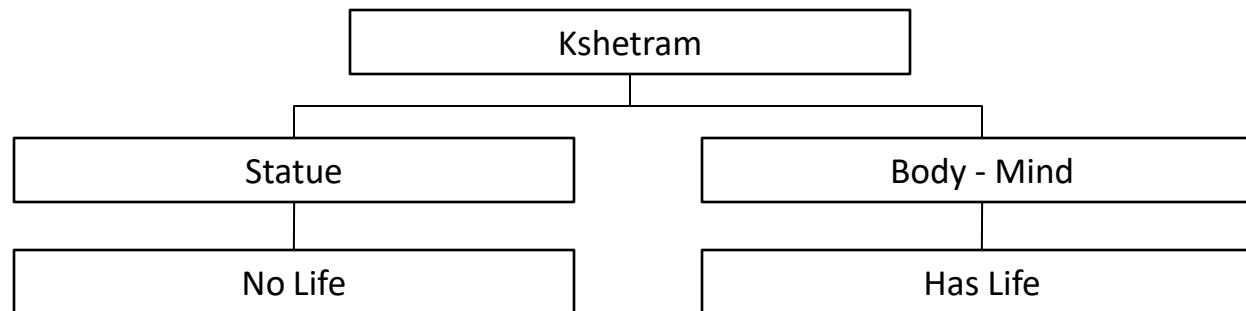
- 5 Mentioned here – include 3 of Veiseshika



- Sukham, Dukham
- Dvesha
- Sangata.

Sangata :

- Combination of Sthula + Sukshma
- Sharira Sangataha
- Assemblage, when Kshetram forms a particular configuration, life is possible.



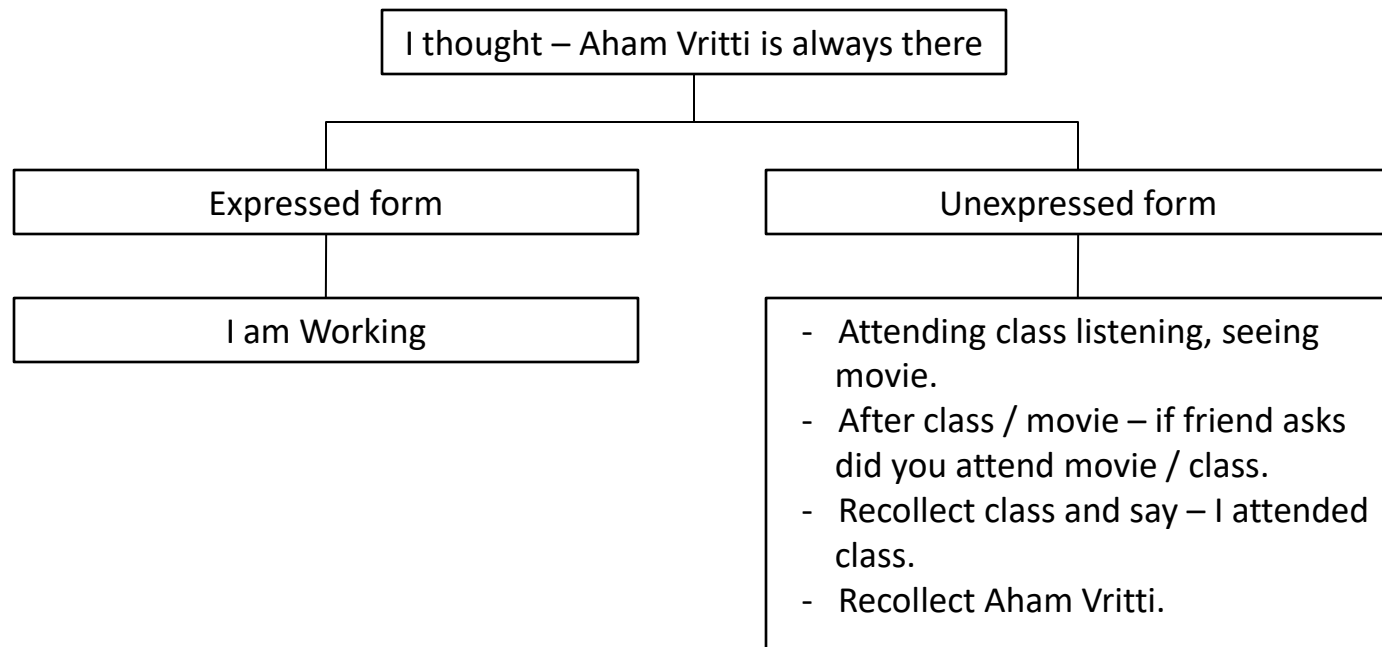
- Special configuration of Kshetram has to be enumerated because special configuration gets life.
- Original Consciousness of atma gets reflected in Kshetram. Particular configuration capable of reflecting Consciousness – not all Kshetram.
- Chidabasa is produced.
- Chit – Not product chidabasa is product.
- Chetana = Chidabasa produced in Assemblage.
- Veiseshikas confuse this chidabasa as attribute of Atma.

How chidabasa expresses itself?

- Inform of self awareness.
- Where ever chidabasa is there, there is self awareness.
- Where chit alone is there, there is no self awareness.

Wall	Body
<ul style="list-style-type: none">- Has Chit- No Self awareness	<ul style="list-style-type: none">- Has Chit + Chidabasa- Original Conciousness + Reflected Conciousness- Chidabasa expressed as self awareness.

- Self awareness expressed as I thought (Called Aham Vritti).



- **In Sushupti :**

I thought in Unmanifest form prag apyosya samaya pratya vignyate.

Chit	Chidabasa
<ul style="list-style-type: none"> - Ajanya - Kshetrajna 	<ul style="list-style-type: none"> - Janya - In Kshetram

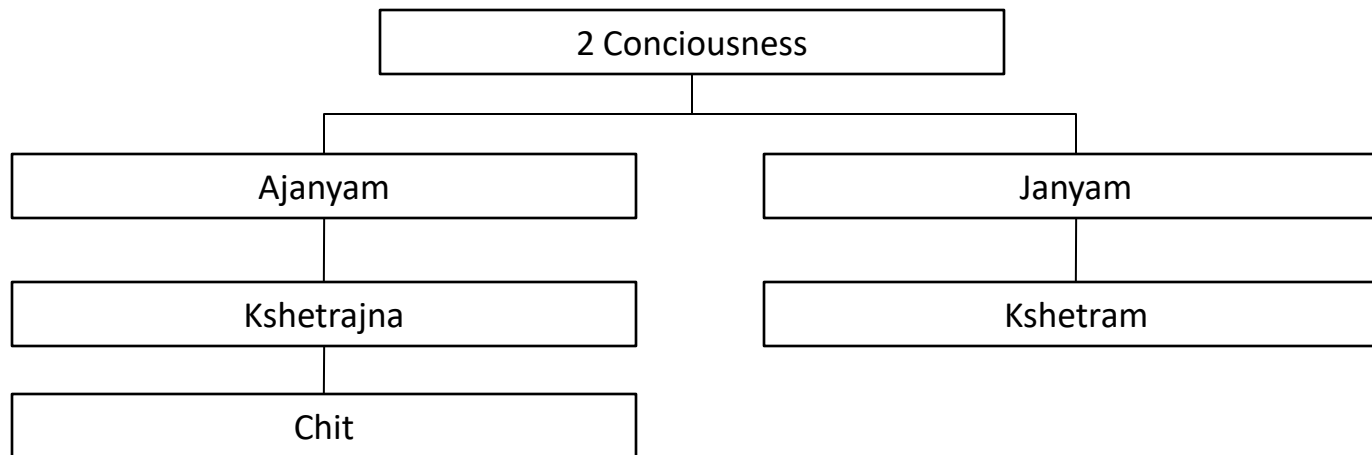
Brihadaranyaka Upanishad :

- Etebyo – butebyo – samuteya Jan eva pranashyati tam eva.... Bravimurti – ho vacha yajnavalkya conciousness is born + gone.
- Meitreyi Brahmanam – 2nd Chapter – 4th Section, 4th Chapter – 5th Section.

Conciousness / Chit	Chidabasa
- Eternal	- Born with birth continues in next birth.

Yajnavalkya : Navare....

- Wherever there is dualistic matter chidabasa is born + goes....
- Chit never born + gone.

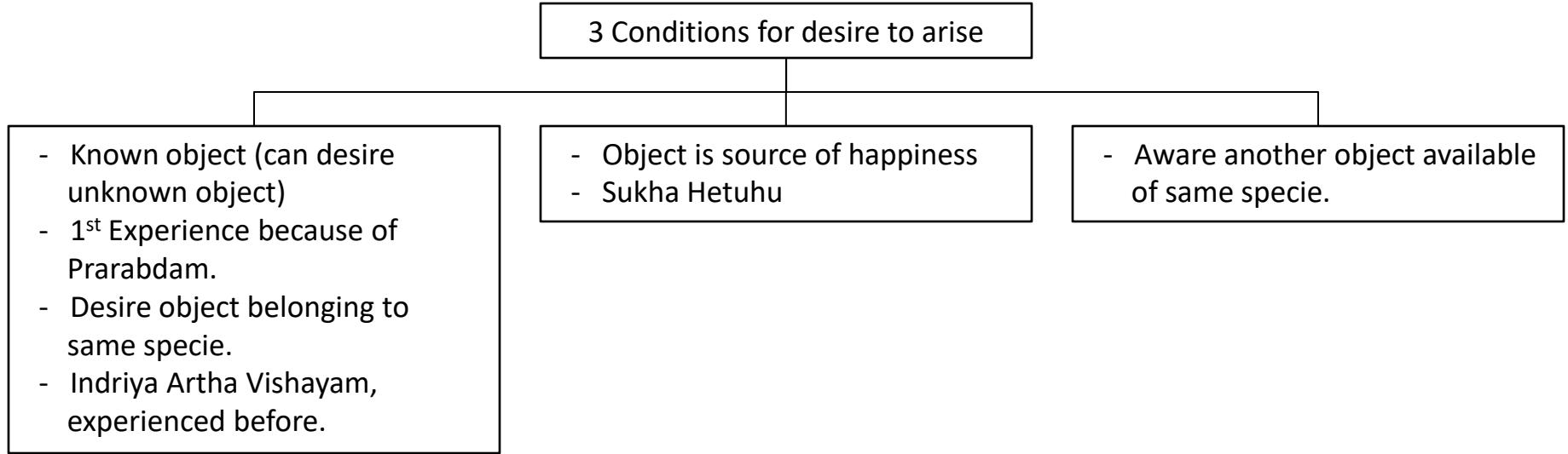


- For Chetanam, Meitreyi Brahmanam is Pramanam. Pleasure & pain are products.

Bashyam :

a) Ichha :

- Like – desire
- Technical – Shastric definition phenomenon, mechanism.



Page 316 : Bashyam – Top line

Verse 6 + 7 :

- 24 Tattvams called Kshetram emotions – attributes – Kshetra vikara.
- Savikaram Kshetram.
- Krishna enumerates few emotions....

1) Ichha... Raaga....

- Attitude towards object fulfilling 3 conditions.
- If 3 conditions fulfilled, mind has a particular attitude called Raagaha or Ichha.
- He desires to experience again. Addatum Ichhati with expectation, now also, Sukha Hetu. Often disappointed.
- With optimism, person goes to an object.
- Mental attitude called Ichha. According to Tarqa shastra, attitude of Atma – but Lord Krishna says it is attribute of Antahkaranam (Dharma).

Brihadaranyaka Upanishad Support :

- Saptama Bramana 1st Chapter – 5th Section : Kamat sankalpo vichikitsa sradha.....
- All belongs to Kshetram mind, not Atma.
- Why we say Ichha belongs to Kshetram?
- I am happy – I love object



Subject / Atma / Kshetrajna

General law :

- All experienced emotions belong to experienced mind, not to experiencer atma.

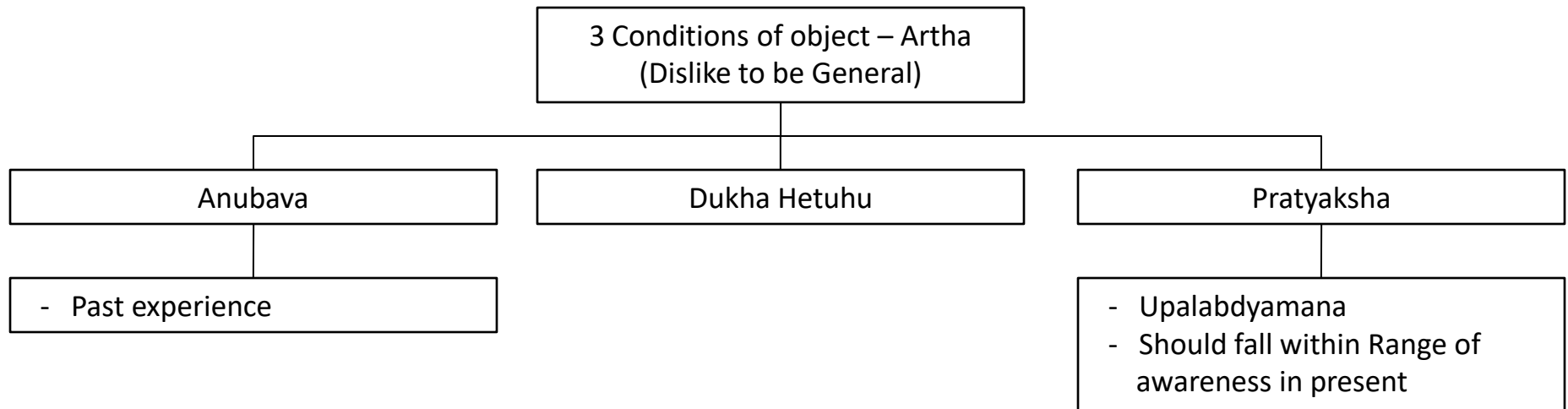
Antah karana Dharma :

Attributes	Atma
<ul style="list-style-type: none">- Belong to experienced object.- Dharma, Artha, Kama, Moksha.	<ul style="list-style-type: none">- Experiencer- Subject

- Law applied in verse 3 – for Avidya.
- Apply here for emotions – Jneyatvat – object of experience.
- Dharma – Guna of Antakarana.

2) Dvesha :

- Dislike, similar attitude towards object – fulfills 3 conditions.



- When attitude comes, hatred natural. Humanity has love towards sukham (happiness) sukha hetuhu source of Joy, and hatred towards dukham + dukha hetuhu.

- Instinct based, not will based nobody can avoid.

Gita :

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Jnani manages Raaga Dvesha. He too can't avoid.
- Tayorno vasham na agachhet.... Never eliminating Raaga Dvesha.
- Trying to avoid slavery of Raaga and Dvesha.
- Samdveshti – instinct – Bavana vritti is dvesha.
- When they arise, we are intimately aware of that. If not bliss.
- Aren't you aware of Ichha, Dvesha rising in mind, love gurgling in mind... experience intimately.
- Desire, hatred, love, belongs to mind (Antahkaranam) not to me Atma who am awareness, Consciousness.

Logic in Atma Bodha :

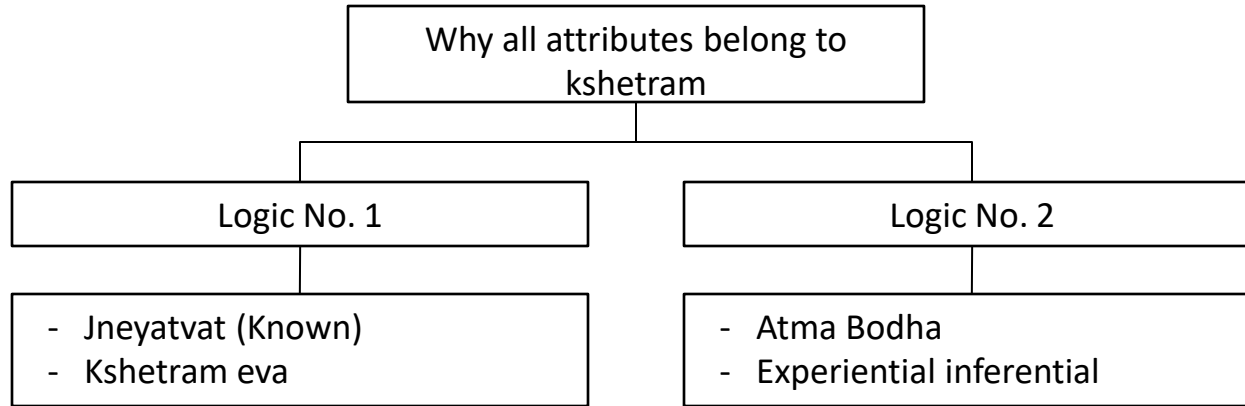
प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥

ragechchasukhaduhkhadi buddhau satyam pravartate
sushuptau nasti tannashe tasmadbuddhestu natmanah ॥ 23 ॥

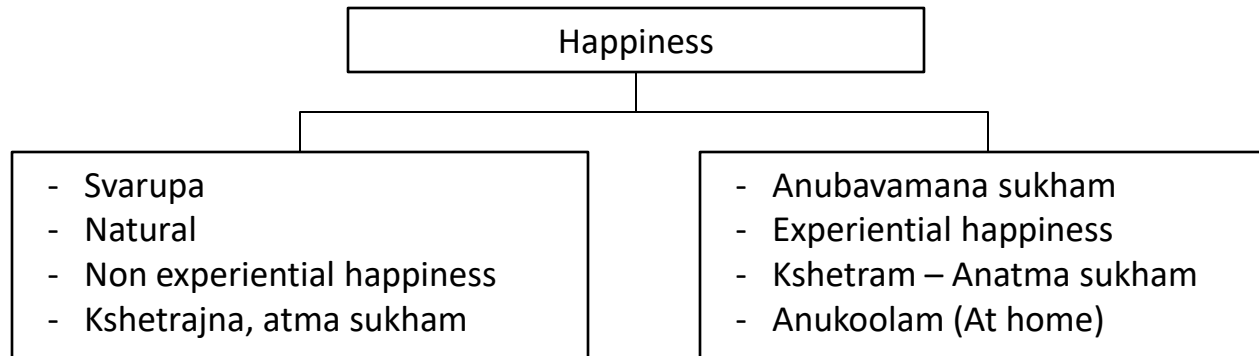
The nature of Atman is Eternity, Purity, Reality, Consciousness, and Bliss, just as luminosity is the nature of the sun, coolness of water, and heat of fire. [Verse 23]

- When mind is active, Raaga dvesha active. In Sushupti, Raaga Dvesha dissolved.
- Mind Satve, Raaga Dvesha Satyam.
- Mind Abava / Layaha, Raaga Dvesha Abava.

- Tasmat mind eva raaga dvesha sthanam. If Atma is sthanam, in sushupti, raaga dvesha should have been there....
- Very powerful Anvaya vyatireka logic.



3) Sukham – Happiness :



- Mental state in which we are comfortable, at home with ourself. Don't try to eliminate that – want to preserve mental condition, Prasannam – tranquil – satvatmakam means Anatma satva guna sukham.
- Gunatvat, Jayamanam satvat.
- Sanjayate.... Therefore subject to fluctuation.
- Mind made predominately of satwam of 5 elements.
- It has Rajas + Tamas states also (Advanced Vedanta).

Tattwa Bodha :

- Mind born out of satwa guna of Panchabutas.
- If mind born only of sattva guna of panchabuta, mind can't have Rajas – Tamas vrittis....

Vichara Sagara :

- Mind product of Sattva / Rajas / Tamas.

Gita :

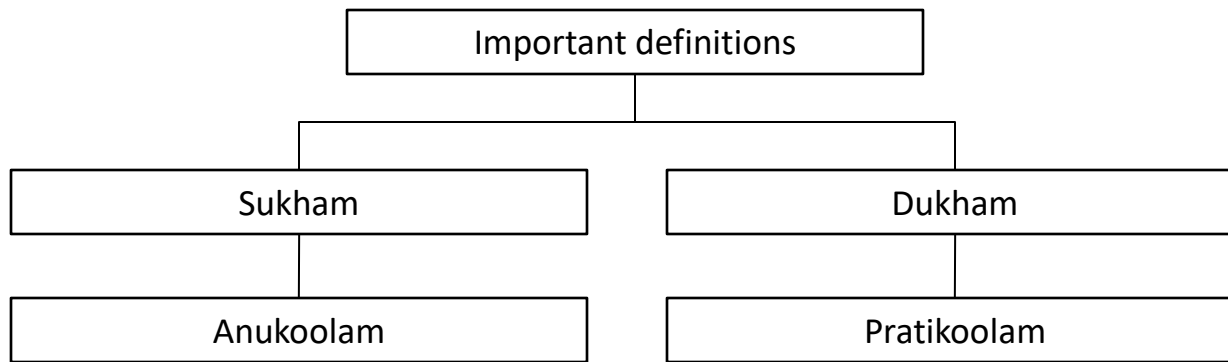
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards ; the Rajasic as dwell in the middle ; and the Tamasic as, abiding in the function of the lowest Guna, go downwards.
[Chapter 14 – Verse 18]

- Now & then mind swings – Sattva / Rajas / Tamas.
- Sukham – Anukoolam, Prasannam, Satvamana, Pratibimba sukham Kshetram.
- Type of Vritti – Priya / Moda / Pramoda are pratibimba ananda.
- Every vritti is object of sakshi.
- Jneyam = Sakshi Prakshayatvat. Being experienced by sakshi chaitanyam.

Dukham – definition :

- Praticoolatmatmakam.
- Mental state makes us uncomfortable, uneasy.
- Want to get out by some method.
- **Suppressed by :**
Going to movie, socialisation, drinking, smoking....
Unfriendly state I want to avoid, suppress.



- Both sakshi pratyayam – ultimately experience sorrow & happiness in this body – therefore Kshetram.
- Tarqa – takes sukham, dukham as atma gunaha.
- Vedanta – takes sukham, dukham as antahkarana dharmaha.

5) Sangataha :

- Deha – indriyam samhitihi.
- In 24 tattvam 5 sukshma butas sthula butas taken – not bautikams – products.
- Sthula Shariram / Sthula Prapancha not taken.
- Combination of Bautika Sthula Deha not taken.
- Bautika sukshma deha and their assemblage required for transactions / vyavahara.
- After death, sukshma survives. It has Pancha Jnana Indriyams and it travels and has sense organs. Will it experience lokas during travel?
- It can't experience anything without Sthula Shariram + Sthula Sharira golakams.

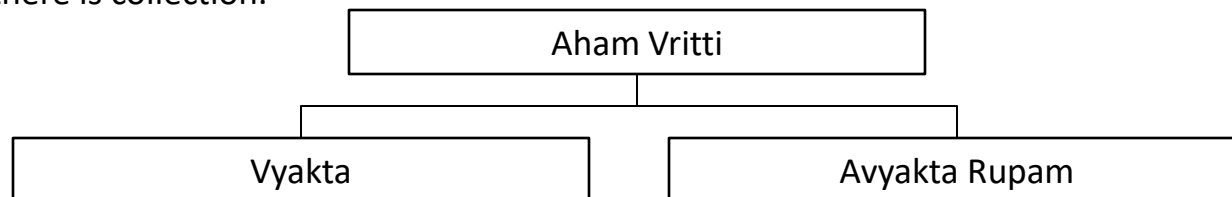
(I)	(II)	(III)	(IV)
<ul style="list-style-type: none"> - Indriyas - By themselves can't experience 	<ul style="list-style-type: none"> - Indriyams without Golakams - Can't experience 	<ul style="list-style-type: none"> - Golakam without Indriyam. - Can't experience 	<ul style="list-style-type: none"> - Golakam with Indriyam alone experiences. - Deha indriya samhiti

- For mind, Hridayam, heart is Golakam – required to experience world.
- Deha Indriya Samhiti has unique power – not in entire world.

World	Sthula – Sukshma Shariram
<ul style="list-style-type: none"> - Bautika Prapancha 	<ul style="list-style-type: none"> - Bautika Prapancha - Unique in which life is possible because of atma chaitanyam. - Pratibimba chaitanyam only in sthula – sukshma shariram – combination.

- Chidabasa expresses in form of self awareness.
- It may be in Sukshma Shariram.
- If Sthula is Lacking, mere Sukshma can't have self awareness even if Chidabasa is there.
- Only in Samhatihi, Aham – Akara vritti comes which is self-awareness – “Unique”.
- Possible only in Sharira Trayam and is called “Chetanam”.
- In Sushupti, no self awareness nobody can say – I am sleeping to talk – need Body / Mind complex and we say : “I was sleeping”.
- In that Sanghata, there is Aham vritti. I – awareness manifests, rises like fire manifests in iron ball when in contact with Agni for sometime.

- Iron ball is pervaded by Agni tattvam. Similarly Sukshma Shariram is pervaded by Chidabasa / Chaitanya Abhasa which term Shankara uses. Aham Vritti is interpenetrated or pervaded.
- Uniqueness of Aham Vritti – It is always there in manifest or Unmanifest form, dormant form. In class, movie deliberately not entertaining Aham Vritti but can recollect Aham Vritti. Recollection possible only when there is collection.



- Chetanam, self awareness, chidabasa is integral part of Kshetram. When mind resolves, chidabasa resolves.
- Anityatvat Kshetram pramanam is meitreya Brahmanam.

6) Driti :

- Will power is what makes weak body active.
- When body gets up to open door from sleep it is will power.

Beautiful definition :

- In Nyaya, will taken as attribute of Atma.
- In Tarqa – will = Prayatna – effort.
- Faculty by which body, sense organs which are incapable of getting up and moving are held in some activity.
- What drags body?
- Will power – held together in activity. Chapter 18 – talks about Sattva / Rajas / Tamas drithi. Will power is “Known” – therefore Kshetram. Knower is Kshetrajna.
- Anger, fear, other emotions also kshetram attitude of mind – Sarva Antahkarana Dharma.
- All mental attributes = Kshetram – fields of experience – experiencer is Kshetrajna.
- Yatu Uktam = What is said.

Conclusion :

- Etad Kshetram Samasena Savikara Mudahrutam.
- Etad Kshetram – what is mentioned as Kshetram.
- Samasena Uktam – said Briefly – not entire cosmos, stars, galaxies emotions.
- Savikaram – Alongwith its products
- Udakrutam – Uktam – Said as Kshetram.

Creation	Body
<ul style="list-style-type: none">- Mula Prakrti- Mahat, Ahamkara – Vikaram products- 24 tatvams packed in creation	<ul style="list-style-type: none">- Karana shariram / mula avidya.- Verse 2 + 3 Idam shariram- 24 tatvams packed in Body (Samhati)- Sukshma sharira = Jnana + karma Indriyas- Sthula shariram – sthula butani.

- 24 tattvams beginning with mahabutani not mula prakrti.
- Verse 6 starts with Mahabuti... ends with Drithi.
- Verse 6 + Verse 7 = 24 Tatvams.

Anvaya :

- Mahabutani, Ahamkaraha, Buddihi, Avyaktam, eva cha,
Dasa indriyani, ekam cha, pancha indriya gochara cha
Ichha, Dvesha, Sukham, Dukham, Sangataha, chetana,
Dritihi cha, etat savikaram kshetram samsasena udakrutam

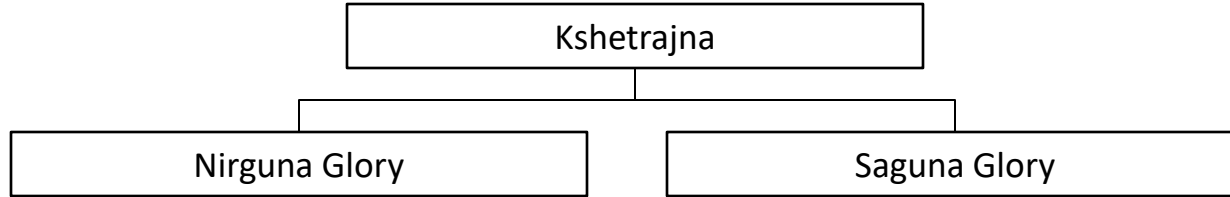
- Samasa – means Sankshepa, briefly enumerate.

Introduction to Verse 8 :

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control.... [Chapter 13 – Verse 8]

Verse 4	Verse 5, 6, 7
Introduced teaching of Kshetram + Kshetrajna	Talks about Kshetram



- After describing Kshetram in verse 5, 6, 7. Lord Krishna doesn't talk about Kshetrajna in Verse 8.
- But values – Amanitvam.
- Jnanam = Deivi Sampatti
- Ajnanam = Asuri Sampatti.
- **Krishna uses “Jneneyam” for Kshetrajna in Verse 13 :**

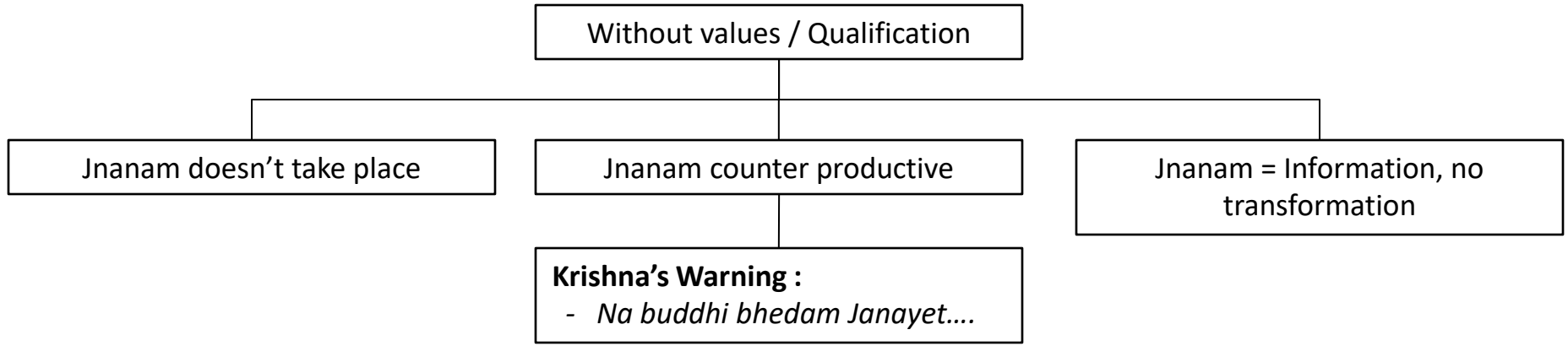
ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being. [Chapter 13 – Verse 13]

- You need values to understand Kshetrajna, Jneneyam, the thing to be known, (neither being or nonbeing = Brahman).

Introduction to Verse 8 :

- Verse 2 – 7 Kshetram – world of experience, body, mind.
- Kshetrajna – promised in verse 4.
- Postpones it as Jneyam in verse 13.
- Jneyam = means to Moksha – Yajjnatva Amritam Ashnute.
- To understand abstract Kshetrajna requires emotional and intellectual maturity.



न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६ ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action ; he should engage them all in actions, himself fulfilling them with devotion.
[Chapter 3 – Verse 26]

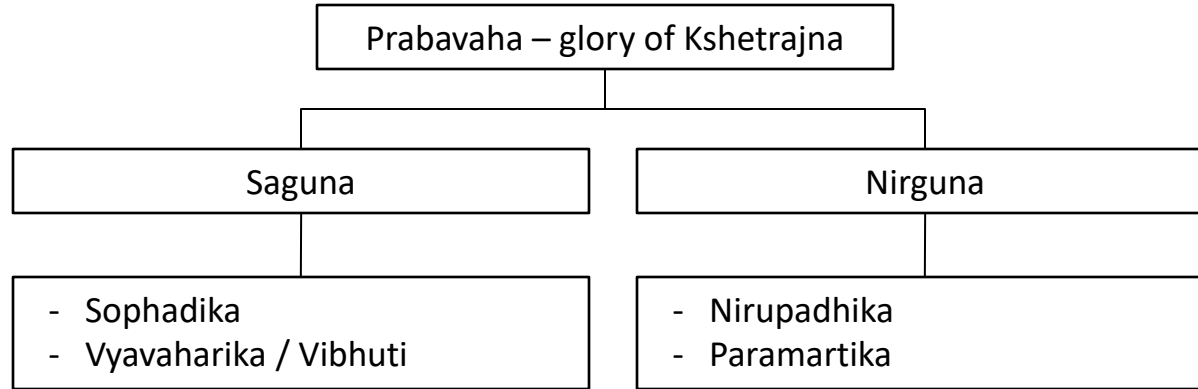
- Never talk vedanta to unprepared.
- Preparation – 20 virtues verse 8 – 12, 5 verses.
- Kshetrajna renamed Jneyam in verse 13.

a) Kshetrajna – Vakshyamana :

- Talked later.

b) Yasya Sa Prabavasya :

- Alongwith Saguna and Nirguna glory.



c) Tasya Parijanat :

- By thoroughly understanding Virtues, moksha can be attained.

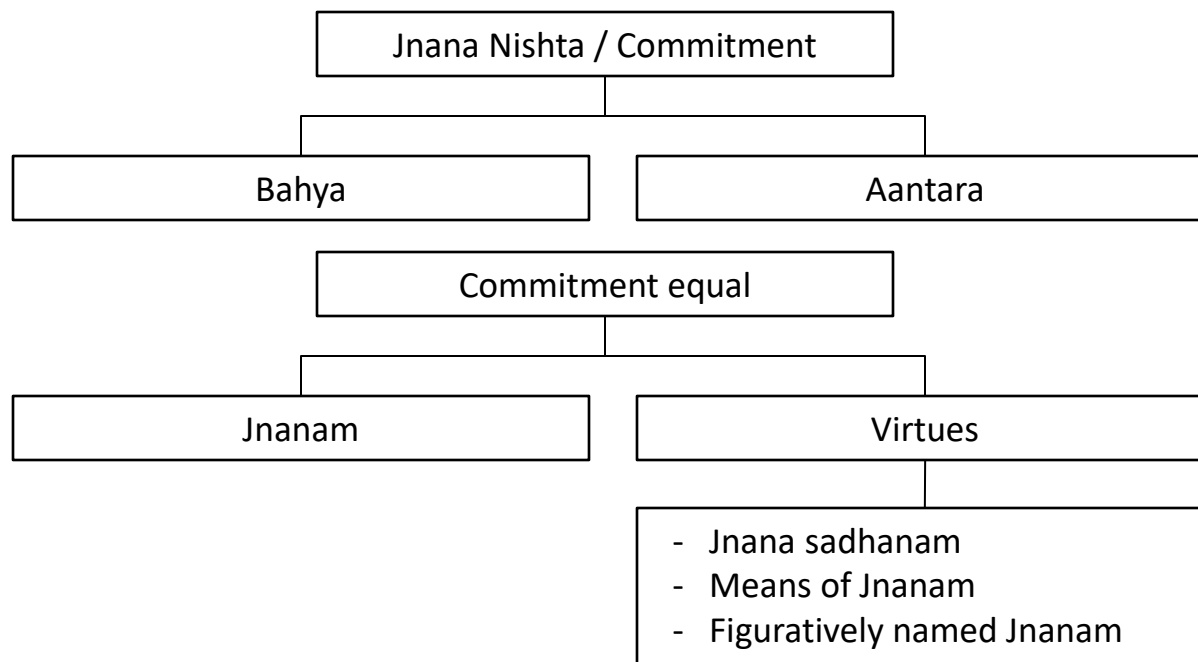
d) Amrutatvam Bavati :

- That Kshetrajna alongwith his full Glory, Bagawan teaches from verse 13 as Jneyaha – Atma here – special meaning.
- Normal meaning – object of knowledge.
- Jnanam = Verse 8 – 12 – 20 Virtues.

Virtues are :

- Humility etc..
- Virtues required before knowledge, after Sravanam / Mananam / Ninidhyasanam with commitment in Sanyasa or grihasta lifestyle.

- **Morning** : Auto suggestion
 - **Night** : Introspection
- } For committed seekers



- Lord Krishna names Jnana Sadhanam virtues itself as Jnanam – knowledge to highlight importance.
- Vidadati = Compulsory instruction.
- Vidhi = Instruction compulsory.
- Gain knowledge but no benefit of knowledge – Gap between what I know and what I am.
- Gap not lack of knowledge but have not paid attention to 20 virtues.
- Value is value only when value of value is valued by you.
- Knowing names not enough – know significance.
- Not value preaching but value teaching required.
- Book of values = 5 verses, verse 8 – 12 – chapter 13 by Swami Dayananda.

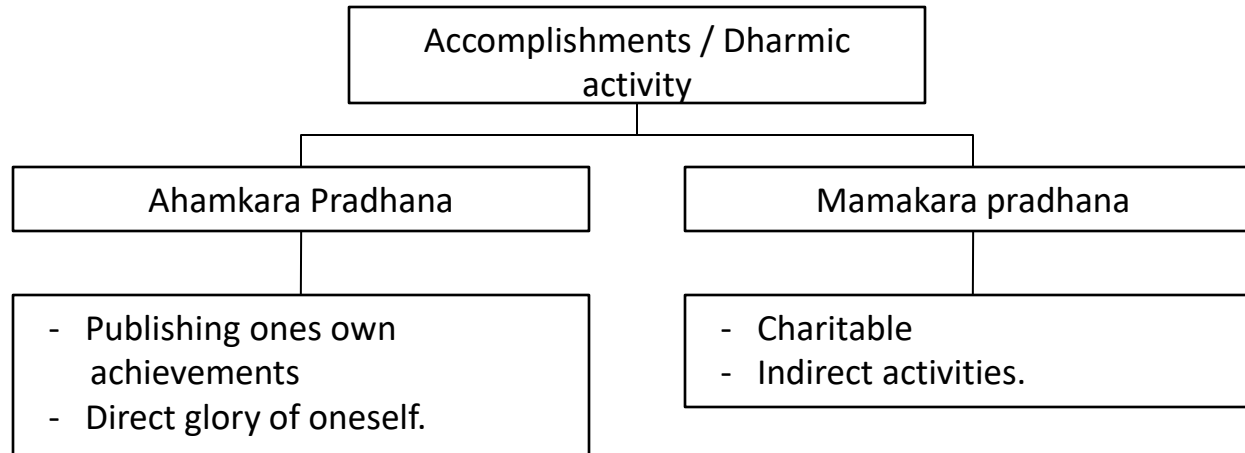
Verse 8 :

1) Amanitvam : Humility

- Manitvam = to be a mani atmanaha slagananan – Atma – glorification.
- Not Sat Chit Ananda – Nirguna but Saguna – Body, Mind, Sense Organs, Intellect, Personality, Ahankara, Relative I, Karya – Karana Sangata.
- Absence of self glorification = Humility.
- Obstacle to Atma Jnanam because it nourishes deha abhimana.
- Amanitvam = Atma slaga abavat.

2) Adambitvam :

- Absence of Dambitvam – ostentationsness.
- Svadharma prakati karanam

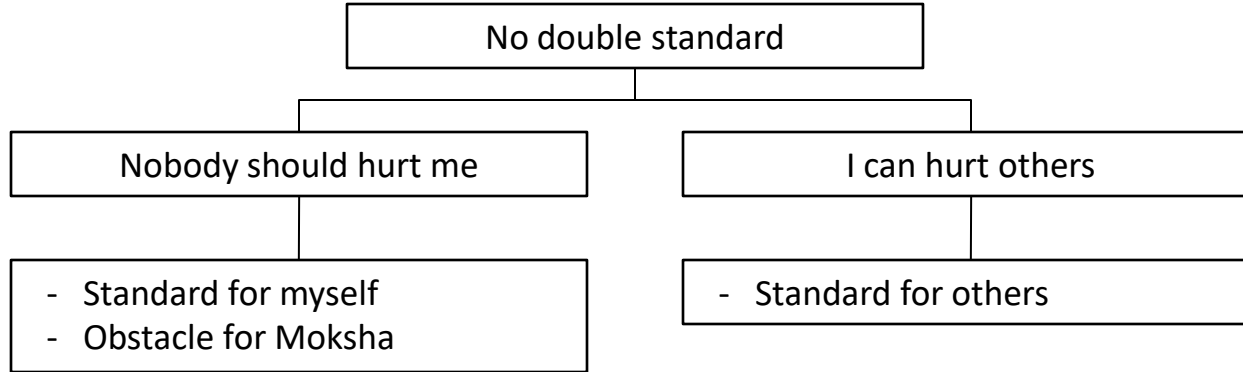


- In Vyavahara – Biodata – ok.
- **Gita : Chapter 10 :**

Parihara for dambitvam – all lords glories.

3) Ahimsa :

- Virtues to live not to talk.
- Avoidance of double standards.
- Non injury to other living beings.



4) Shanti :

- Avoidance of Impulsive action.
- Avikriya – equanimity, patience, endurance in provoking situations, when I am victim of injustice.
- Not silent suffering. Avoid impulsive response, later do remedial measure.
- Avoid reaction, not prescribing in action, but action after thoughtful, deliberation.
- Give Dharmic response – not Adharmic.
- Shanti only medicine for anger.
- 3 worst obstacles – gateways to Narakam – hell – chapter 16

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ १६.२१ ॥

These three are gates of hell, destructive of the Self - lust, anger and greed ; therefore, one should abandon these three. [Chapter 16 – Verse 21]

- Kama, Krodha, Lobha gateways to hell.
- Only solution – buildup shanti = Kshama.

5) Aarjavam : Uprightness

- Transparency, avoidance of double personality – Rajju Bavaha.
- Avakratam – absence of Vakratvam split personality.
- Straightforwardness not with wounding.
- Straightforwardness + Ahimsa + Satyam = Alertness.
- Don't tell lie and be straightforward.

6) Acharyo Upasanam :

- Means to build sraddha.
- Worship of Guru.

Svetasvatara Upanishad :

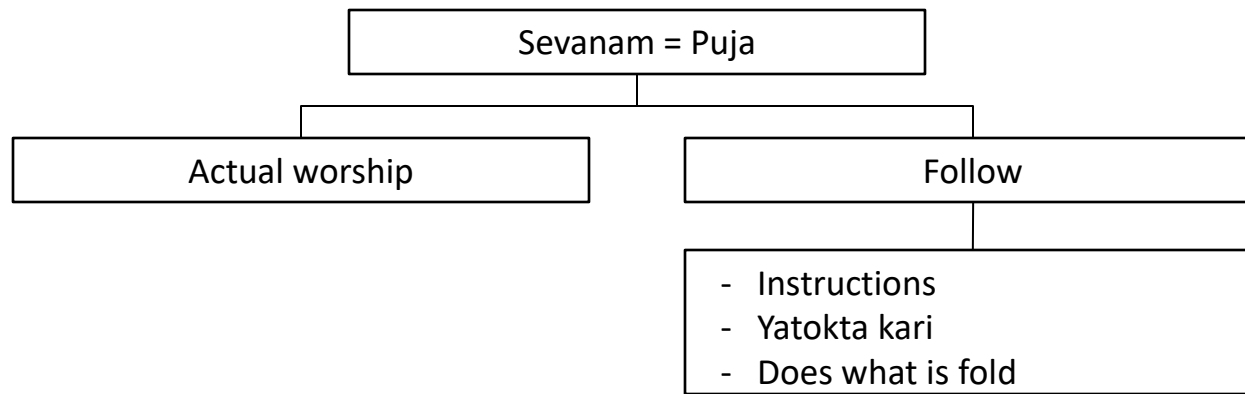
यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

Thee truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

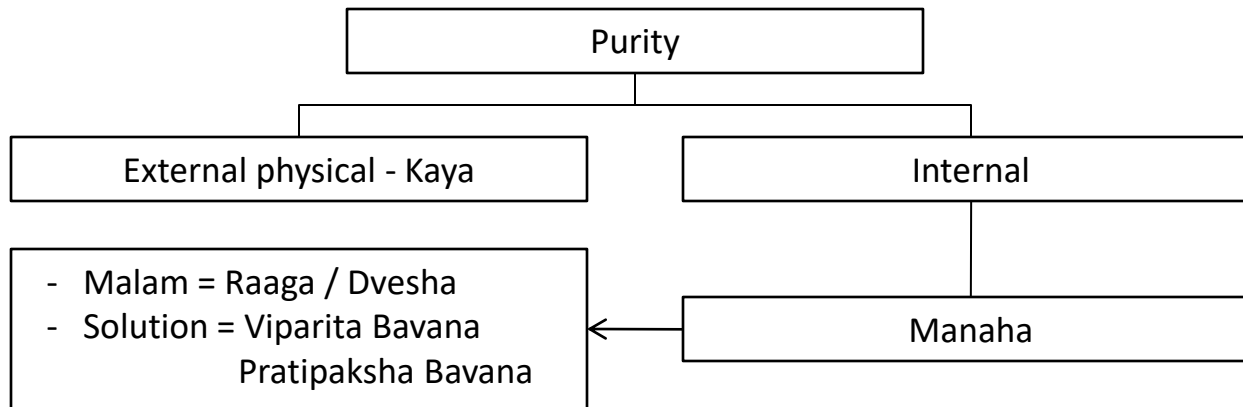
- Give avadhara status of Lord to guru.
- Duty of Sishya – Pada Puja Guru can't avoid. Gurus ego should not be developed.
- Sishya does pada puja for Sadhana Chatushtaya Sampatti.
- Guru = Vedanta acharya = Moksha sadha – Para vidya guru.



Primary meaning :

- Sushrutam = Srotrum Ichha = Be Bakta + attend class.
- Secondary meaning = Service to guru.
- Guru = Container of Pramanam.
- Which is going to save me by generating prama – knowledge.
- Priority for content – knowledge.
- Direct respect – Pada Puja and through that to shastra pramanam.
- Bagawan = Adiguru.
- More I do puja to guru, more sraddha bakti transferred to Mahavakya.
- If I don't have complete Sraddha, I don't claim the teaching – I am Mukta.
- My Sraddha + Bakti in validity of Mahavakya is deficient.
- Moksha is instantaneous, I claim I am Mukta here and now.
- Distance between me and Moksha = Ashradha.
- Sradhavan Labate Jnanam. Ashradhavan Labate hypothesis.

7) Shaucham – Purity :



8) Sthairyam :

- Sthira bavaha
- Drithihi – Chapter 18 – Sattva / Rajas / Tamas – will power, perseverance.
- Being firmly committed to spiritual way of life.

Gita :

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २.४१ ॥

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination ; many-branched and endless are the thoughts of the irresolute. [Chapter 2 – Verse 41]

- Vyavasayatmika Buddhi
- Purushartha Nischaya.
- Commitment to Moksha Advayasayava – “Sow” – Dhatu Adhi + Ava + so.
- Sanyasa = Mental commitment to Moksha (Symbol – is ochre robe)
- Everything else – Name, Fame, Family, Possessions, Relationships, Subservient.

- Adhibautika, Adhyatika, Adhideivika... proclamation to world / subconscious mind = Sanyasa – renunciation to realise God.
- Therefore now + then ask – where am I going – Mind slips from commitment.

9) Atma Vinigrahaha :

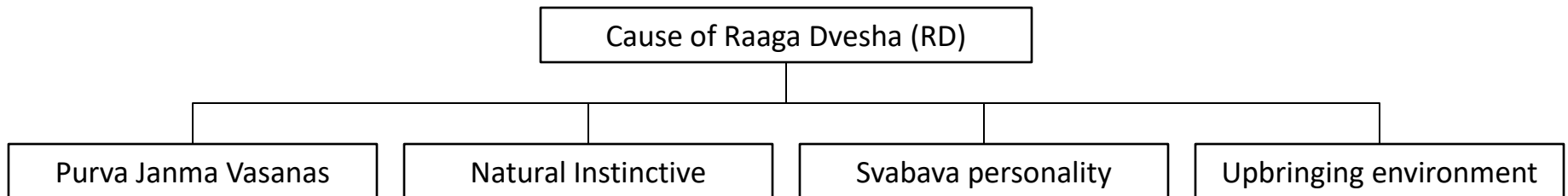
- Restraining Body / Mind complex with filtered Raga Dvesha in all activity most important, of 20 virtues,
- Follow 24 x 7 – self control, self discipline.
- Self management, self mastery.
- Self = body – sense complex.

Page 318 : Verse 8 – 12

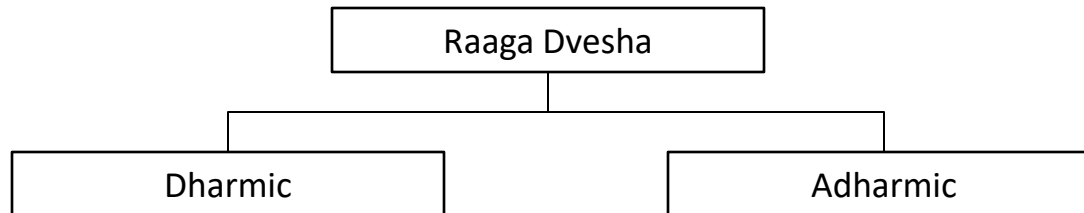
- Virtues to be cultivated by spiritual seeker to make mind ready to receive Jnanam.
- Jnana Yogyata Praptihi.
- Karma Yoga + Upasana Yoga – methods, Sadhanas – to develop 20 virtues.

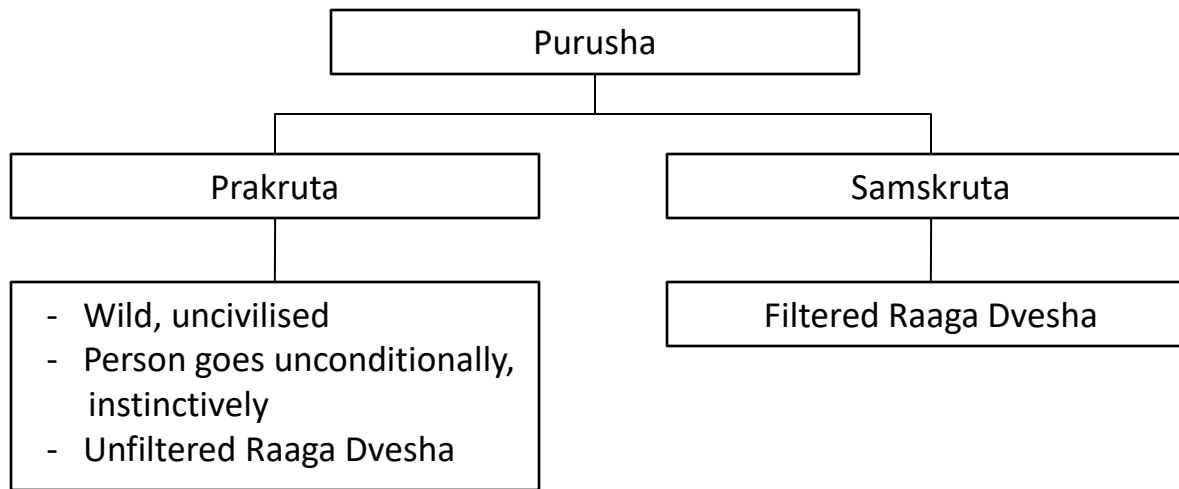
9) Atma Vinigraha :

- Atma here not sat – chit ananda.
- Laukika atma – body mind sense complex.
- Controlled, restrained, Body Mind Sense Complex.
- Body Mind Sense complex – always engaged in activity Pravirthi, Vyapara, governed by Raaga Dvesha.

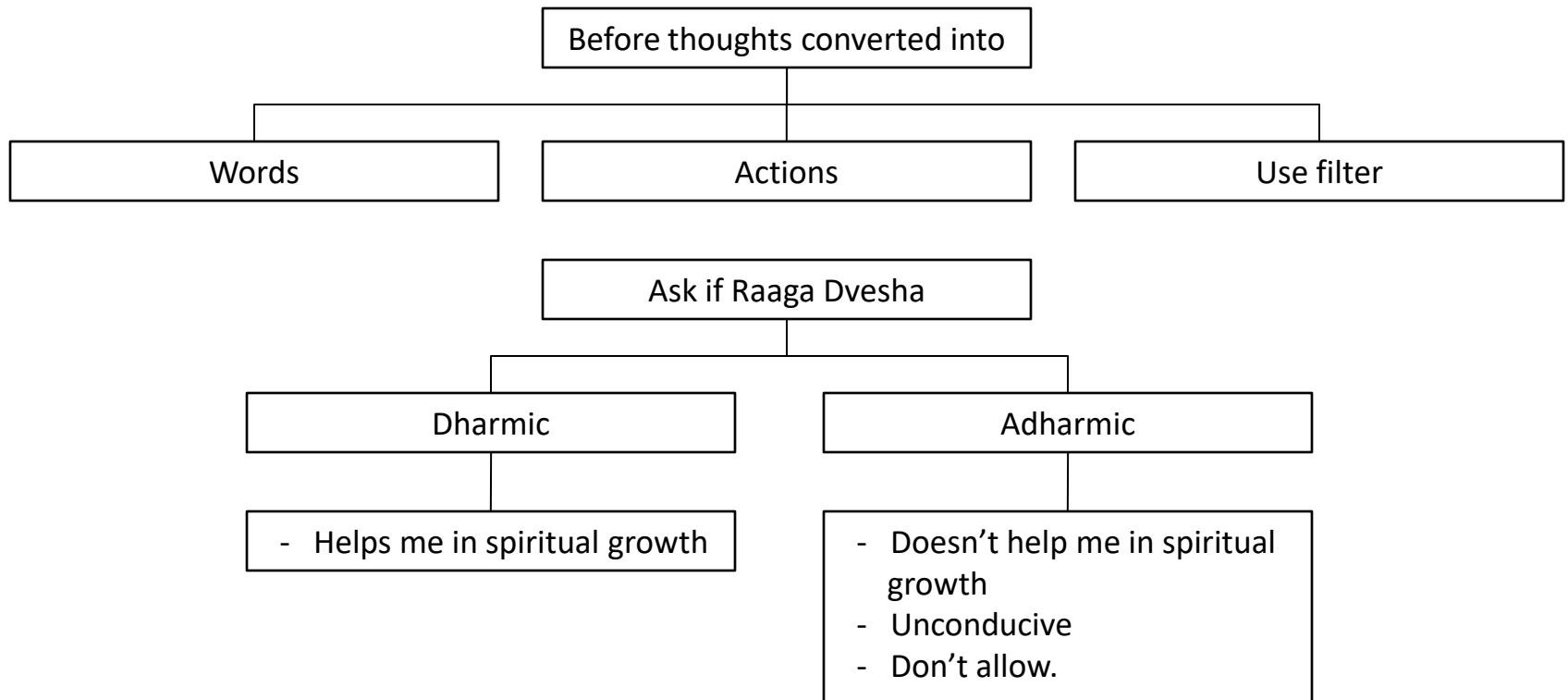


- Raaga Dvesha, may not keep up with dharma.
- Raaga Dvesha, obstacle to spiritual growth.





- Raaga Dvesha comes in form of thoughts.



इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥ ३.३४ ॥

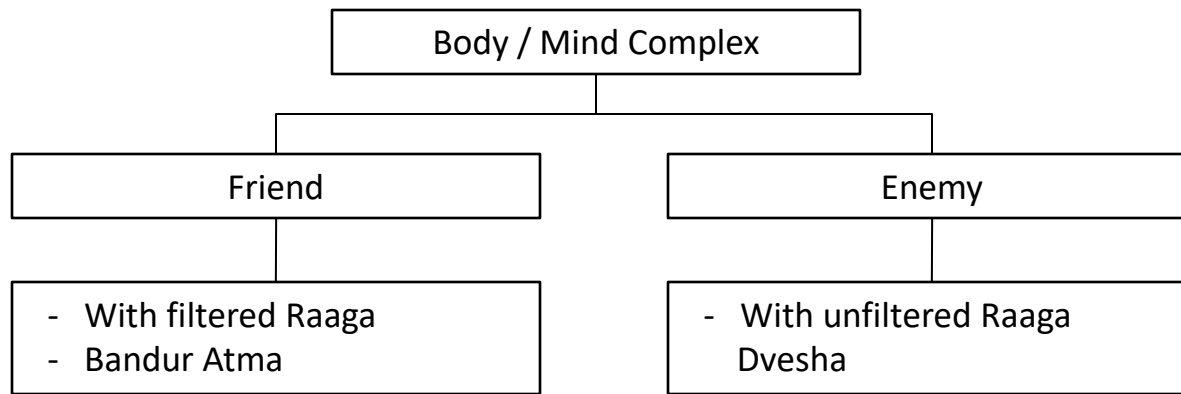
Attachment and aversion for the objects of the senses
abide in the senses; let none come under their sway;
for, they are his foes. [Chapter 3 – Verse 34]

- Raaga Dvesha based thoughts generated continuously unstoppable – let them rise.
- Tayo ho vasham na agachhet” before expressing thought in form of words / actions.
- Ask – can thoughts be encouraged / discouraged?
- Follow non-co-operative movement for some thoughts.
- Divert mind to some field, editing, filtering Raaga, Dvesha.
- Pancha Maha Yagya – initially 80% spiritually uncondusive, obstacle must have time for Vedanta.
- Brahmacharya, Grihasta Vanasprasta, Sanyasa Ashramas indicate, drop Nitya Naimitta karmas also for Sravanam - Reduce / Renounce...
- Dharmic Raaga Dvesha + spiritually uplifting must be expressed.
- Chapter 4 – 1st Part.
- Chapter 6 – 2nd part

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered
himself by the Self; but to the unconquered self, the
Self stands in the position of an enemy like the
(external) foe. [Chapter 6 – Verse 6]

- When Body / Mind acts based on unfiltered Raaga Dvesha, they become my enemy when edited – friend.



- Restraining body mind complex and training them with filtered Raaga Dvesha when engaged in activity is a life long project = Atma Vinigraha
- How to do this?
- Watch thoughts before they are verbally expressed and repeat this deliberately.
- Apakanakam = When instinctive desires come, restrain, don't fulfill them (Both svabavika + Purva Janma Vasana).
- Sense organs move all over due to vasanas.

Example :

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

- Turtle moves all over.
- When tempting situation come, don't fall. Turtle dives – Koormangina Sarvashaha = Vinigraha = Withdraws all sense organs from that area.
- Similarly practice that restraint = Damaha – Sense level only.
- Vinigraha = body / Sense / thought level restraint. Don't allow thoughts to continue.

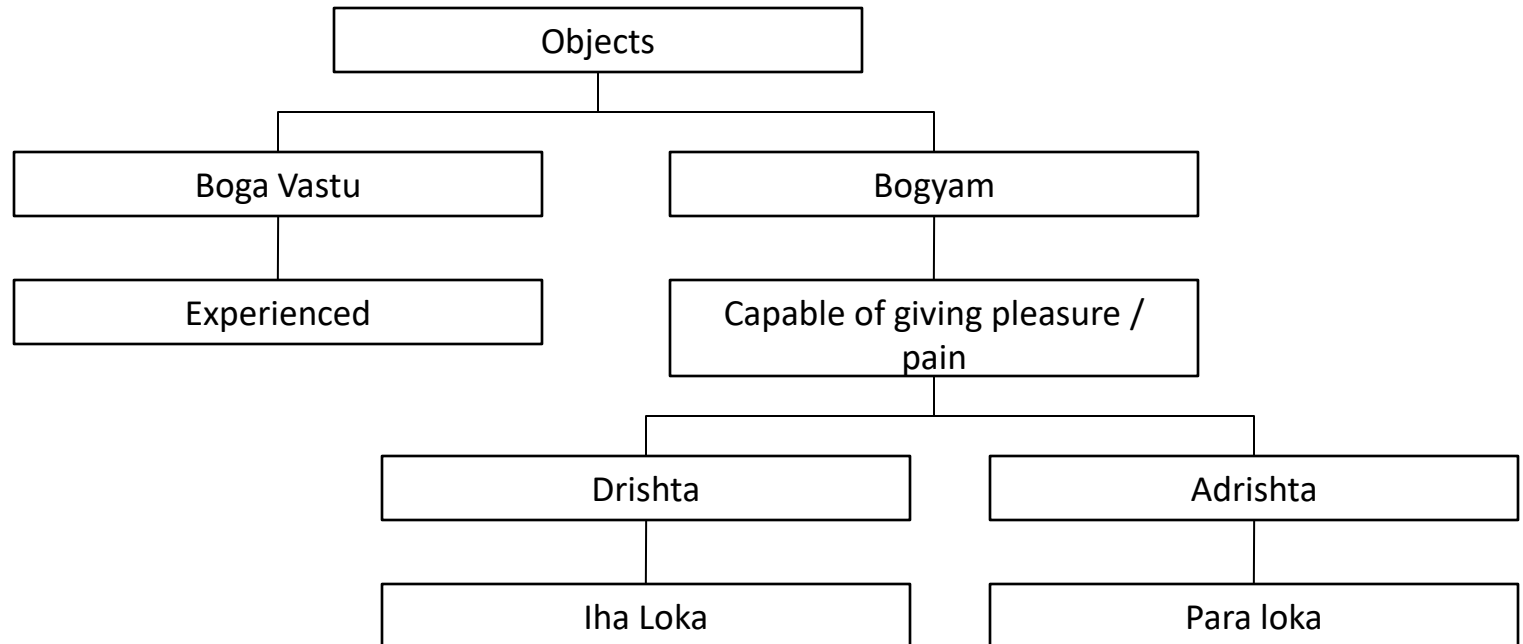
Bashyam :

10) Indriyartheshu : Shabda etc...

- 5 Sense objects – Infinite – Names, Objects House / Car....



Shabda / Sparsha / Rupa / Rasa / Gandha



b) Vairagyam :

- Virag bhava = Absence of Attachment = Vairagyam.
- Vigataha Raaga – his mind set called Vairagyam.
- Remain neutral – objective attitude – not likes + dislikes.

11) Anahamkara :

- Absence of pride / Ahamkara. Amanitvam – expressed pride at verbal level.
- Avoid self glorification at verbal level.
- Anahamkara = Thought level – mental level avoid superiority complex.
- Verbal level – Amanitvam. Self glorification as body mind sense complex criticised.
- All greatness belongs to Bagawan only.
- Self glorification of Body Mind Sense Complex = Asuri sampat.
- Self glorification if self is Atma (Avasta Traya Sakshi) = Deivi Sampat.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Meieva sakalam jatam... = self glorified = Virtue.
- Glory of Bagawan expressed through Body Mind Sense complex.
- Visishta Advaitam – says vedantins criticise self... because Krishna says :
Self glorification is Asuri Sampat, Tvam Pada Lakshyarthā = Jnanam.
Jnani tu atemiva me matam is correct glorification, which refers self to Atma.

12) Janma Mrityu Jara Vyadhi, Dukha Dosha Anudarshanam.

12) Janma Mrityu Jara Vyadhi, Dukha Dosha Anudarshanam :

- Seeing drawbacks, defects, disadvantage.

Meaning No. 1 :

- Constantly reflecting over problem in 5 areas.

Meaning No. 2 :

- In all 5 areas – see one dosha – “Dukham” Misery + Pain.
- See pain in 4 areas.
- Janma / Mrityu / Jara / Vyadhi.
- Birth / Old Age / Disease / Death.

How to see pain?

- “Bashy ut karsha deepika”.
- Commentary of Gita.... Which glorifies Shankara Vs others commentaries.
- Madhusudhana / Sreedhara.. Dhanapati suri.
- Vishnu Purana – pains of life from members of family, animals described to highlight vairagya.
- Sarva Vedanta Siddhanta Sara Sagara (Svsss) - 1000 verses by Shankara talks about pains in life.. It develops hatred to life itself.
- Both attachments & hatred are bad.
- **Vivekachoodamani** : Body of mala pindam.

Doshas :

1) Janma :

- Garba vasana pains – 9 months.
- Come out through narrow passage.

2) Jara – Old age :

- Anudarshanam – regularly remind in understanding Samsara.

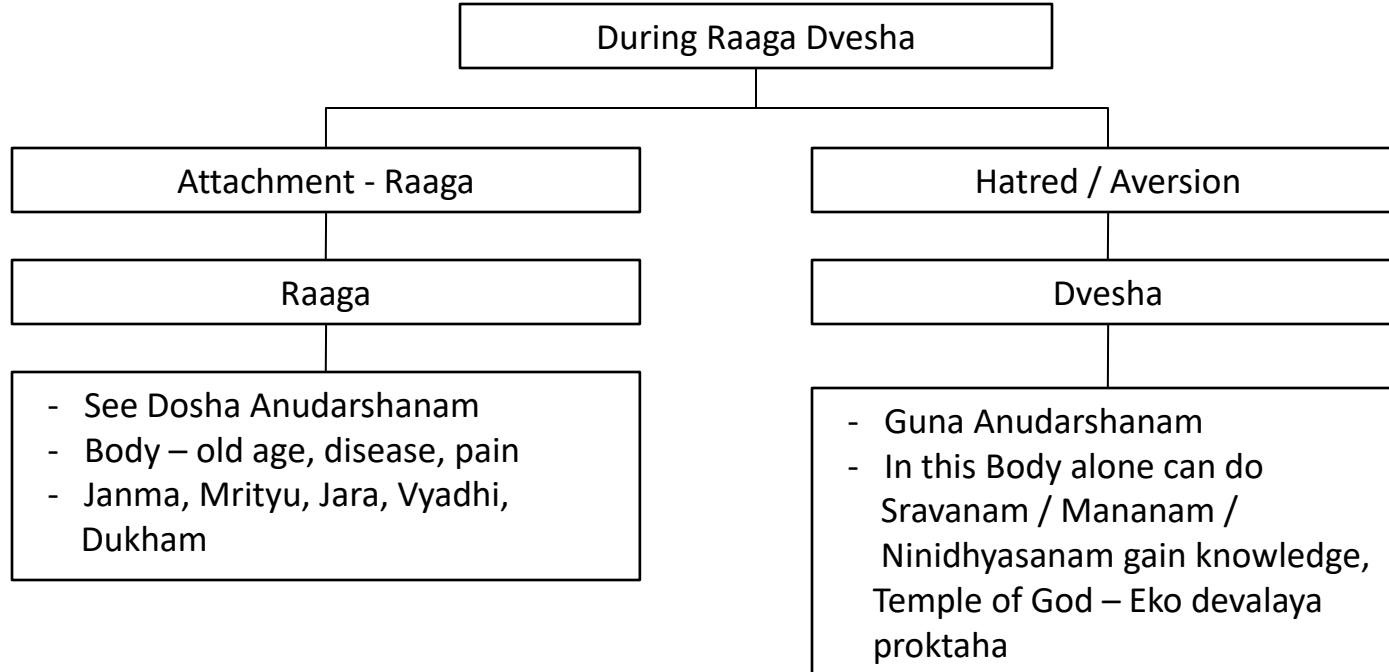
3) Jara :

- Nirodha – stultification, obstruction of Pragya intelligence.
- Shakti Nirodha – to talk / to walk.
- Tejaha Nirodha – Indriya sense organs loosen power – Not productive member I – Asset – productive – then become liability – respect down.. Useless burden disrespect disturbs.
- Old Age = Object of disrespect, insults.
- Benefit = Spiritual thought come.
- Meditate on Nitya, Anitya vastu viveka.
- Old Age = Ideal for reflection required for spiritual growth.

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.९ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain.....

- Bashyam – 3rd para – 20 virtues together = Sadhana Chatushtaya Sampatti.
- Indriyartheshu vairagyam = Absence of Raaga Dvesha – towards body, family, money life.
- They are very useful in Discovering Moksha.
- Therefore doesn't deserve Dvesha – hatred.
- Life is a means – Sadhana – not end Sadyam. Hence it does not required dvesha. Not useless, use it and transcend it.



a) Ragya :

- Intelligence weaker in old age.

b) Shakti Nirodha :

- Physical strength lesser

c) Tejo Nirodha, Indriya Samarthyam :

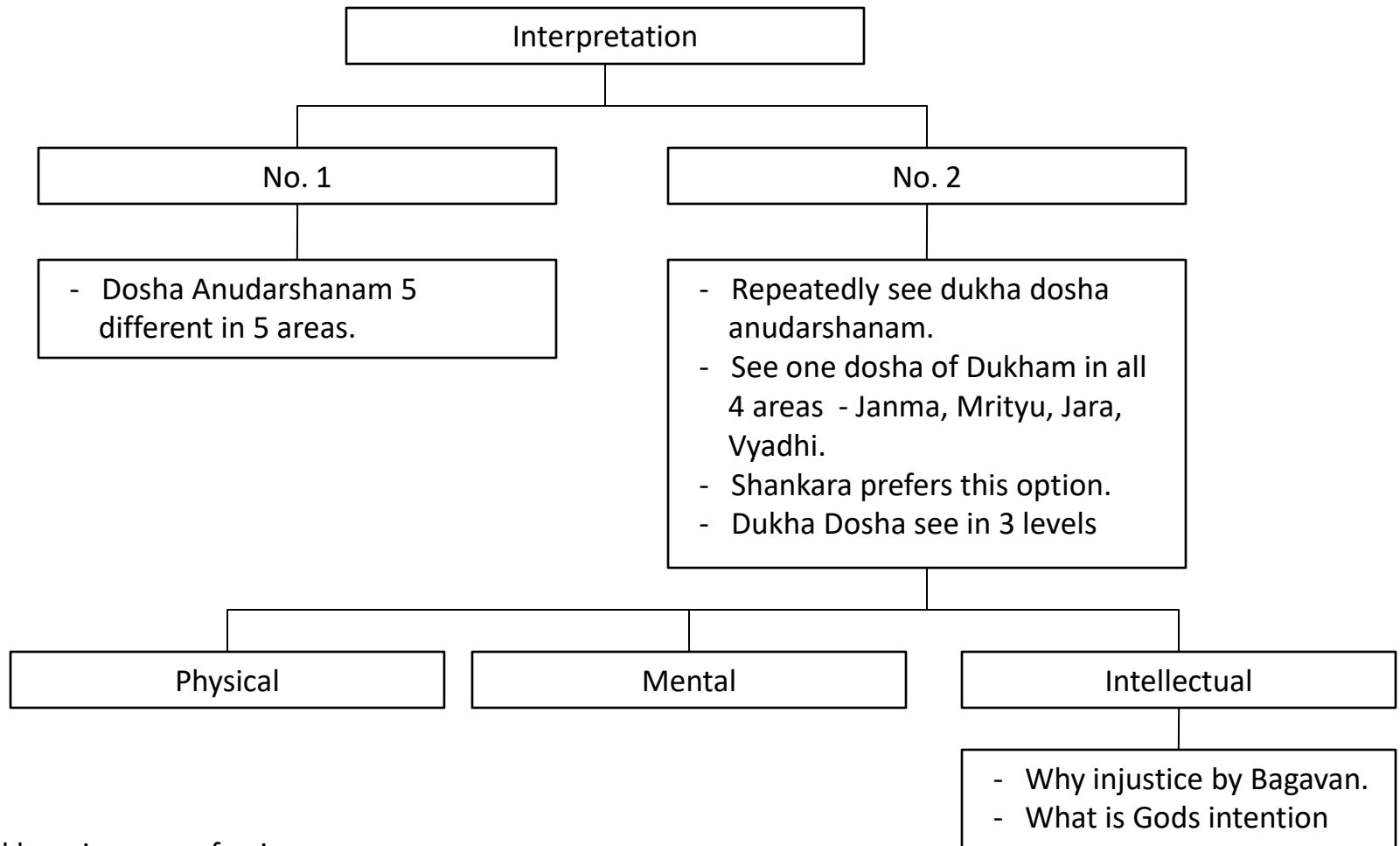
- Power lesser.

d) Paributasa Apramana :

- Loosing respect when not productive, earning.
- Positive disrespect – mental, verbal, physical – ask question – don't get reply.
- Therefore experience to develop vairagyam pariksha lokaan...
- Experiences – not unfortunate.
- We don't learn from experience – is unfortunate.

1st Chapter :

- Arjuna Vishada yoga.
- Go through Vishada to go to Vairagyam.
- Unfavourable situation in Adhyatma, Adibutam, Adideiva...
- Disadvantage in disease.



Technical :

- Dukham is cause of pain.
- Dukha nimitatvat.
- All 4 are cause of pain and called pain.
- Not Dukham by themselves.
- **Example :** Money is Joy.

Money by itself not Joy but cause of Joy / source of Joy.

Example :

- Dritham vai ayuha.
- He is longevity – Doctor is cause of longevity.

Question : How can seeing pain a virtue?

- Think of death, disease.. Mind goes through disgust, depression – How disturbance a virtue?
- Mind takes form of whatever you think. Think of disease, mind in pain, enjoying a disturbed mind.
- How it is a virtue?
- Prescribing negative thinking?

Answer :

- Prescribed when mind attached to paneha Anatma profession / possession / family / body / Mind.
- Because of over attachment it increases port.
- Mind pre-occupied with Anatma.

Baja Govindam :

- Ends with... Parama Brahmini kopitah.....
- No time or vedanta.
- See problems with Anatma, When obsessed with anatma.

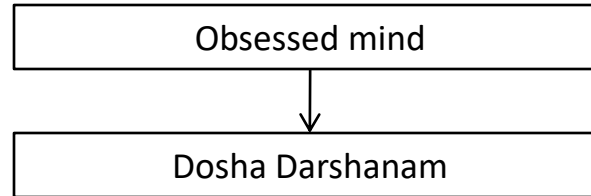
Vivekchoodamani :

निगृह्य शत्रोरहमोऽवकाशः क्वचिन्न देयो विषयानुचिन्तया ।
स एव संजीवनहेतुरस्य प्रक्षीणजम्बीरतरोरिवाम्बु ॥ 310 ॥

*nigrhya śatrorahamo'vakāśaḥ kvacinna deyo viṣayānucintayā |
sa eva sañjīvanaheturasya prakṣīṇajambīratarorivāmbu || 310||*

Having once conquered this enemy, the ego, not a single moment's rest should be given to let it ruminate over the sense-objects. That is just what brings it back to life, just like water revives a dried-up citron tree. [Verse 310]

- Vishaya Anuchinta.
- Obsession serious problem.
- Sit in class, not listen. Then meditate on pain.
- If dvesha to body is problem, then Guna Darshanam prescribed.
- To keep mind in Balance both prescribed.
- Both means of Vairagyam, Nirvritti, Withdrawal from Anatma. Then Sravanam / Mananam / Ninidhyasanam is possible.



- In this manner, by repeatedly seeing pains in life, sense pleasures, in materialistic society – think – is there any higher Goal in life?
- Addiction to physical comfort and sense pleasures will go away.
- If no Vairagyam, w.r.t. sense pleasures, one will be attached to them, which is obstacle to vedanta.

Example :

- Jada Barata renounced & went to forest. Fell for a deer whose mother died at birth of the baby.
- Baby deer in distress.. Became dear started Sravanam / Mananam / Ninidhyasanam of deer, pet in life, object of obsession.
- Have Mature mind, take care of family, not be obsessed. Everyone belongs to Bagawan. Bagawan will take care.
- All others happy, inspite of me, is the truth. Do what you can.

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatratnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhīrah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 – 1 – 1]

- Self enquiry not end in itself but must end in discovery.
- Discover binary format.
- Therefore seeing pains valid, useful, purposeful, meaningful, in vairagyam. Therefore it is Jnanam (Janma, Mrityu, Jara, Vyadhi, Dukha Dosha Anudarshanam is Jnanam).

Anvaya :

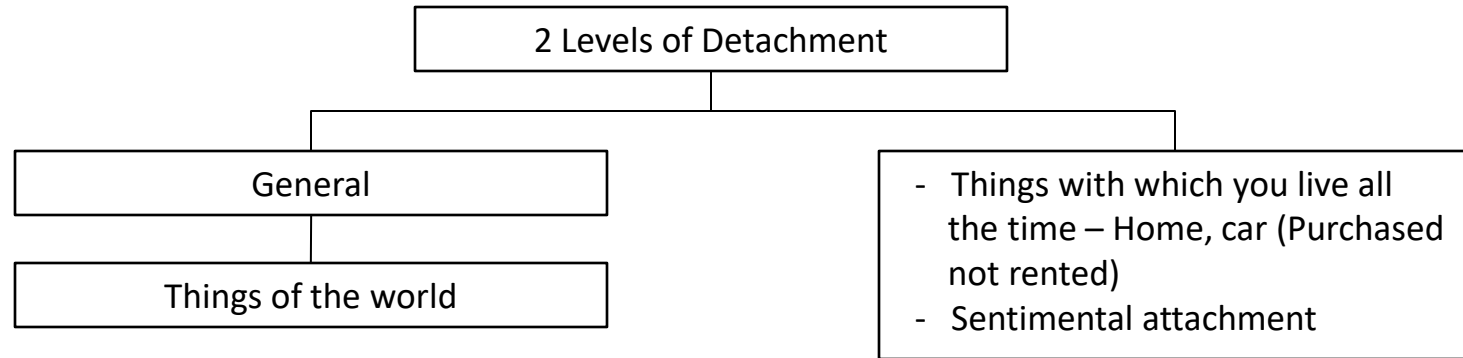
- Indriyasthu Vairagyam, Anahankara Evacha,
Janma Mrityu, Jara, Vyadi Dukha dosha anudarshanam.

Verse 10 :

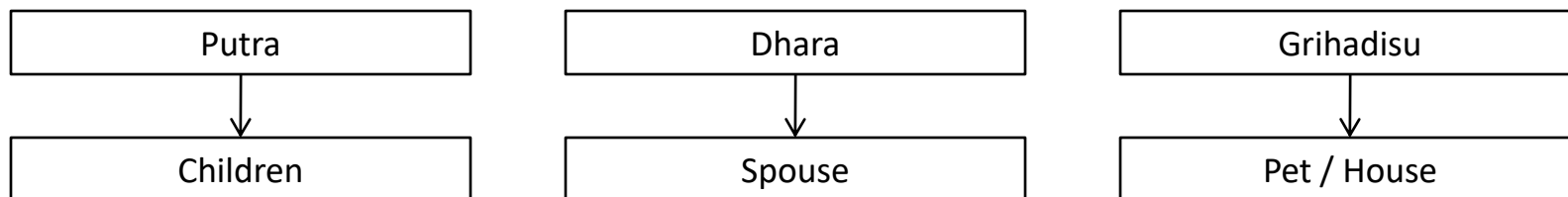
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment ; non-identification of Self with son,
wife, home and the rest ; and constant even-
mindedness on the attainment of the desirable and
the undesirable..... [Chapter 13 – Verse 10]

- All Virtues are expansion of Sadhana Chatushtaya Sampatti.
- Line 1 of Verse 9 – Vairagyam
- Line 2 of verse 9 – Viveka – Dosha Anudarshana.
- Verse 10 – Asakti = Vairagyam.



- Total detachment not possible with intimate things + beings.
- Deeper attachment because of Regular interaction.
- Abshvanga = Deeper Teevra Raaga.
- Total detachment – Physically renounce + go away to Himalayas – Body + Mind come with you.
- Reduce attachment can't eliminate



Attachment	Over attachment
<ul style="list-style-type: none"> - Mamakara - I am connected to them 	<ul style="list-style-type: none"> - Ahamkara - Don't look at things + beings belonging to me but as me myself. - 2 Bodies with one soul = Ahamkara. - Don't see difference from me. I am them, they are me.

- Karma Yoga = Virtue
- What is indication of Karma Yoga.
- Nityam – Sama – chittatvam.... Enjoy Balanced mind which is not too much turbulent with emotions.
- Sw. Dayananda – favourite line.
- Emotions not tornado, sunami, but ripples – no strong emotion – Frequency / Intensity / Response reduction.
- This verse 10 beautiful Sloka + Important.

Bashyam :

a) Asakti :

- Sakti Samanya Preeti – ordinary, lower, general, with regard to endearing objects.
- Whatever gives me Joy.. Object / person, we like that object / person – like to have their company, possess, interact with object.
- General sakti = Preeti Matram.
- Object goes – mental disturbance.
- Samanyam – General attachment Abava = Asakti.

b) Anabishvangaha :

- Preethi Vishesha Sakti... = Deep attachment.
- In Absence of deep attachment = Anabishvanga.
- Can't imagine life without that. I am you. You are I – Samsarga dhyata – Tadatmaya dhata.
- When other goes through pleasure, pain, I go through same pleasure + pain – equal intensity.
- I am alive – other one dead, my life over!.
- If no exposure to Vedanta, Vairagyam difficult.

Truth :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn-out clothes and puts on
new ones, so also the embodied Self casts of its
worn-out bodies and enters others which are new.
[Chapter 2 – Verse 22]

- Vasamsi Jeernani – No 2 Jeevas can be together all the time. Live briefly for few years.
- Bagawans deliberate Sanyasa Ashrama for Sravanam / Mananam / Ninidhyasanam.
- Alone to the alone all alone is life!



Advaita Brahman

- You make your spiritual journey keep in mind + live.
- **Grihasta** : Opportunity to serve & grow out.

Asakti	Anabishvanga
<ul style="list-style-type: none"> - Absence of Sakti = Attachment - General absence of attachment to world of objects 	<ul style="list-style-type: none"> - Absence of Abhishvanga = Over Attachment - Non attachment to Putra, Griha. - Different degree of attachment. - Possessions – family.

How to measure attachment?

Mamakara	Abhishvanga
<ul style="list-style-type: none"> - See difference, but attached 	<ul style="list-style-type: none"> - No Mamakara - Becomes me, myself, Ahamkara, attachment. - Aham Atma Bavana – even though other person visually different. - Look at other person as myself. No Psychological difference. - I feel intense pain of others more intensely.

- Intense attachment can't be eliminated – Frequency / Intensity / Response – reduction possible. No life long mourning. Understanding every Jiva makes her own journey. Prarabdas different.

Vivekchoodamani :

- Person can share load on shoulder with son. Son can't eat when person hungry or take medicine.
- Everyone carries his own cross.
- Certain things alone we can share remember + reduce attachment.
- Separated by Karma, come together by karma.

Ramayana :

- Trees float together + separated in river by the wind.
- Similarly jivas together by Prarabda wind.
- Fact of life – dilutes attachment & disturbance caused by attachment.
- When one is suffering, don't talk about Karma.
- When mind is emotional, it is not in learning mode.
- Bogta mind not Jnanata mind.
- Digging well when house on fire, unintelligent.
- Keep extinguisher ready when no fire.
- When prarabda good, study gita, keep extinguisher in the mind press it and it will extinguish emotional fires.
- In which Area is Abhishvanga – higher attachment?
- Putra, Dhara, Griha dishu.
- Putra = Dvanda Samasa – children.
- Dhara in Sanskrit – plural (Wife does many jobs). Husband – Similar.
- Other Attachments, Nurses / Pet = Dasa Varga Dishu.
- When Asakti + Anabhishvanga present, Raaga, Dvesha more – pre-occupied mind can't meditate on higher.
- Sit straight for one hour and meditate on family!
- Preoccupation caused by attachment.
- Entire Gita 3rd chapter summarised.....

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

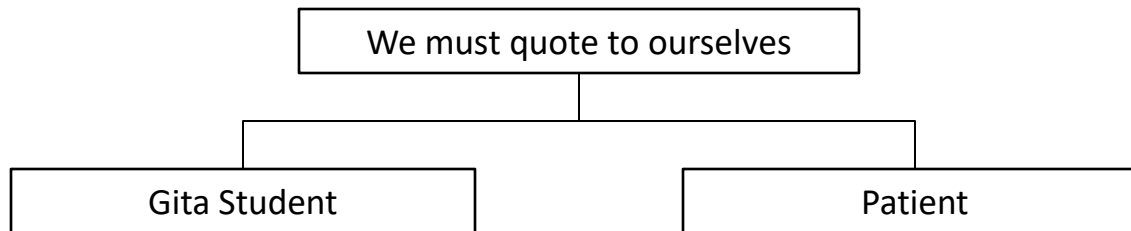
Renouncing all actions in Me, with the mind centred on the
Self, free from hope and egoism (ownership), free from
(mental) fever, (you) do fight! [Chapter 3 – Verse 30] 232

- Avoid Vigata Jvara – mental feverishness, Stress (Samachittatvam in positive language – enjoy poise & relaxation).
- Nityamoha... constantly enjoy poise. No violence – ups & downs... long training required...
- Sama chittatvam = Mental Balance = Tulya chittam....
- When? Not when everything is fine and you are smiling.
- In unfavourable situations, objects, people.
- Ishta – favourable.
- Unvishtam – Unfavourable.
- Upapattaya... Sampraptaya



- Arrival
- When situations arrive to us.

- When it arrives to someone else, we are good preacher, we quote Gita.



- Split myself into 2 and give advice.
- Events unpredictable, uncontrollable because we have limited power.
- Life is a wrestling match / bout with prarabda, in which Prarabda has advantage, because it is invisible – adrishtam. It can punch me, I can't see....
- Life – uneven wrestling match with prarabda.

- Raise tolerance level of Titiksha. Only remedy for countering uneven match with prarabda.

Gita :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end ; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

- Events give pleasure + pain – Rama couldn't stop....
- We are ordinary insects. Raise level of tolerance.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २.१५ ॥

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2-Verse 15]

- Most important virtue – tolerance – equanimity is directly proportional to tolerance.
- Balance through tolerance = Karma Yoga.
- Samatvam yoga uchyate = Karma Yoga.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga”. [Chapter 2 – Verse 48]

- What is meaning of balance?
- When things favourable, doesn't jump too much.
- Favourable situation = Temporary.
- Being carried = Harsha.
- Don't get carried away – doesn't mean I keep mum when all smiling.

Fast	Rash
- Drive with control	- Drive & loose control - Don't get carried away, without losing balance = Na Hrishyati = Anishta Upapattishu.

- I have done so much, when I need... no one supports me.
- Dasharatha had 4 gems of children – no one around during death, when prarabda not favourable.
- When karma favourable, deiva comes.
- Surrender to Lord – you are karma yogi.
- Surrender to knowledge – you are Jnana yogi.
- No remedy for ups & down in life as per prarabda.
- Samatvam = Ishta Nishto upapattism.

Anvaya – (no verb) :

- Asaktihi, Putra dara griha dishu,
Anabishvangaha nityam, ishta nishta
Upa pattishu samachittatvam cha.

Verse 11 :

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

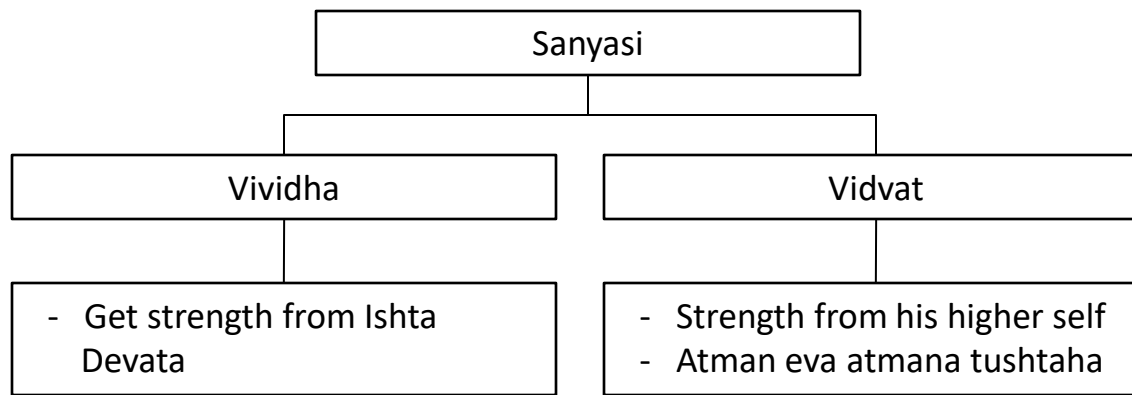
Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.....

Gist :

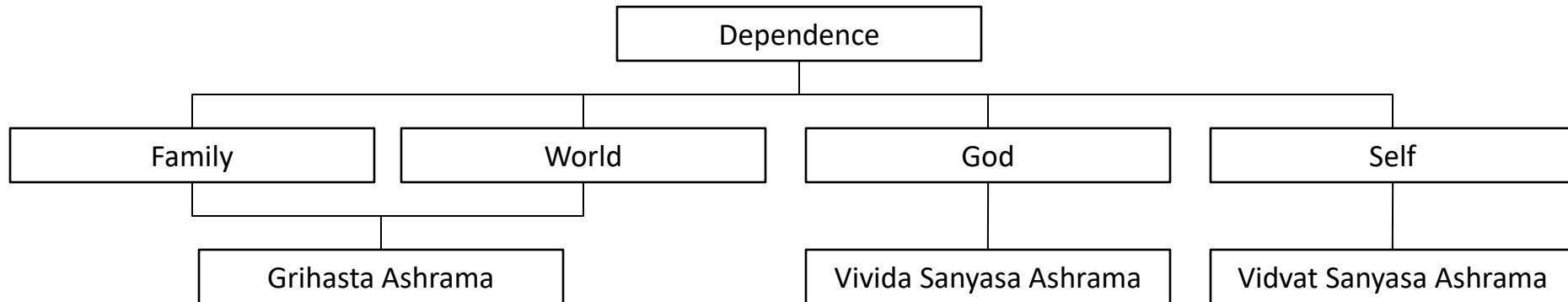
- Entire Madhyama Shatkam of Bakti – 7th to 12 chapter highlighted in this verse.
- Artha, Artharthi, Jingyasu, Jnani.
- 20 virtues of spiritual seeker refers to Jingyasu – (Jnani, not seeker, Artha – Artharthi – not interested).
- Use Bakti, Puja, Aradhana not for worldly purpose but for spiritual purpose.
- Get Guru / Sravanam / Jnanam / Nishta Meiya Ananya yogena bakti...
- I have support of Lord, have inner courage – even if whole world deserts me, I have backing of Lord. That courage gives titiksha and that gives balance of mind.
- Bakti increases titiksha. Titiksha gives equanimity.
- Bakti = Feeling presence of lord in the heart in the form of Ishta devata until I discover God as myself.
- Derive strength + courage from Ishta devata.

How to train Mind?

- Learn to spend time without external support. Can I derive support from Lord. Otherwise take support from others.
- Spend time alone at home, or alone walking without companion or external dependence of I – phone.
- How to convert external dependence to internal dependence?
- Spend time in Puja Room alone, then alone for a week, Sarva Sanga Parityaga.
- Sanyasa = Learning to live without emotional dependence – (Internal – External walking sticks).



- Temporary Sanyasa = Vivikta Desha Sevitvam.
- Do “Ninidhyasanam” walking alone as in Siddhabari. Opportunity to be emotionally independent = Vivikta Desha Sevitvam.
- 2 values important.



- Above is Gist.

Bashyam :

a) Mayi :

- Ishta saguna Ishvara Aham Brahma Asmi discovery not yet come, knows Ahankara only.
- Can't depend on people.
- Ishta devata understood as Vishwaroopa Ishvara.

- 100% Ananya yoga = Apritak samadina.
- Yoga = Samadhi = total focus.
- I depend on god + god alone.
- Nothing greater than Bagavan worth Seeking as Goal and for learning ultimately.
- World = Cardboard chair – good for decoration.
- God – only worthy of emotional dependence.
- Only object of emotional dependence.
- Vasudeva – Saguna Ishta devata is thought of Bakta.
- Alone my Goal / Gathi.

Example : Songs

- Neeye Gathi Ishvari...
- வீடு மனல் போனால் என்ன?
My Subramanias smile ever occupies my mind. Gives me strength to face any situation.
- Sanskrit – Gathivam Gatham tvam va bavani – Bavani Ashtakam
- Mere Giridhari gopala...
Only one I can take as truly mine eternally – Mira Bhai.
- Ananya Bakti till I discover that god as I – myself – thought of Buddah.
- We have darkness of soul at crucial time and ask is God there?
- Without study, faith shaken.
- Firm unwavering, unflinching buddhi – attitude = Ananya yoga.
- **What is Bakti?**
Surrendering & seeking Lord = Bakti.

b) Avyabicharini :

- Vyabicharini = Deviating from Lord and going to world.
- Avyabicharini = Non deviating Bakti Dvaita Jingyasu Bakti.

c) Vivikta Desha Sevitvam :

- Vivikta – secluded, clean place, spiritually inspiring.
- Aranyam – Safe forest.
- Nadipulinam – River Bank
- Deva Griha = Temple.
- Shilam = Regular practice once a week.
- Don't complain I am lonely, convert condition to alone-ness.

Page 320 : Bashyam – 2nd Para

Verse 11 :

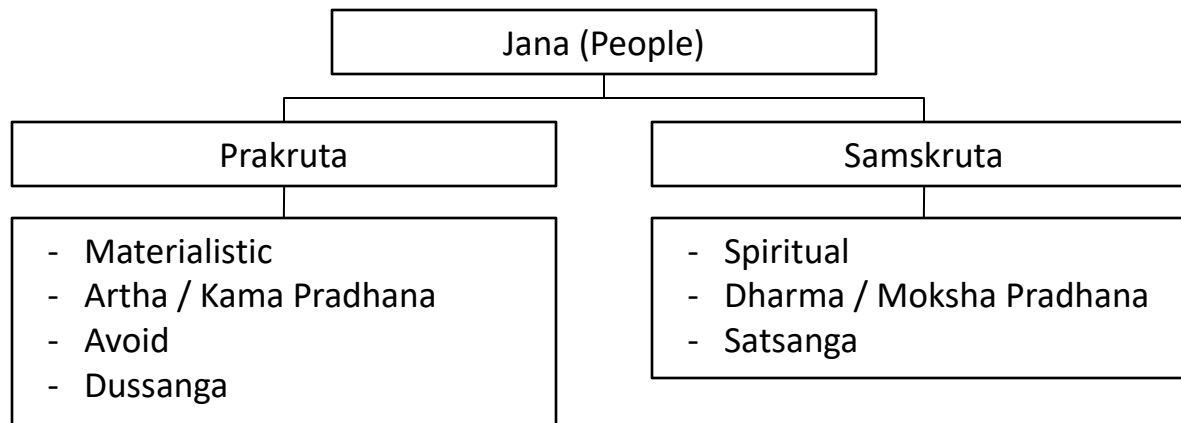
- Avyabichari Bakti = Ananya Bakti
- **Vivikta Desha Sevitvam :**
Taking to exclusion to encourage spiritual thoughts and understanding samsara.
- Inability to confront myself = Samsara.
- To avoid self confrontation, escape by talking, Tv, Google search...
- We don't want to face our own mind. Being comfortable with our own mind = Moksha.
- Mind no more burden. Ignorant mind burden.
- Wise mind can confront itself.
- Ashantasya Manaha Baraha.

a) **Vivikta Desha Sevitvam :**

- Natural, clean, inspiring conducive for spirituality.
- Because of withdrawal from PORT – possession, obligating duties, relations, transactions = Uparati, Nivritti, quietitude, when vyavahara down, mental disturbances come down = Chittam Praseedati.
- Then spiritual thoughts come....
- Where are you from? Who is you wife? Where are you going?
- Satsanga – thoughts come to subconscious mind.
- Baja Govindam thoughts – come in quietitude.
- Vairagyam comes, Sravanam, Mananam, Ninidhyasanam comes, interest comes.
- Hence named Jnanam as exaggeration, figuratively.

b) Arathir Jana Samsadi :

- Not reveling in company of people, friendship. Revati = Reveling...



Baja Govindam :

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम्।
निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः॥१०॥

Satsangatve Nissangatvam Nissangatve Nirmohatvam
Nirmohatve Nischalatattvam Nischalatattve Jeevanmukti II 10 II

Association with the good brings about detachment towards worldly pursuits. Detachment leads to freedom from delusion. From freedom from delusion arises constancy of the mind (in meditation on the supreme Being). Constancy of the mind leads to liberation even while alive. [Verse 10]

- Satsangatve Nissangatvam... Avoid dushta jana company.
- Which is better routine Puja / Parayanam or Mahatma's meeting?
- Mahatmas meeting – 100 times better.
- No use of palm leaf fan when gentle breeze blowing from mountain.
- Avoid materialistic people, avoidance of Dus-Sangha will also promote Jnanam.

Anvaya :

- Mayi Anananya yogina Avyabicharini baktihi,
Vivikta Desha sevitvam Jana Samsadi Avatihi cha.

Verse 12 :

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “knowledge,” and what is opposed to it is “ignorance.”

- Most important Virtue – Sravanam.
- So far mortal values – Humility, compassion, cleanliness, Karma Yoga, Bakti, Ishvara Puja.
- No Vedanta Vichara mentioned. It is Virtue for Moksha.
- Karma Yoga + Puja + Virtues – No liberation.
- Adhyatma Jnana Nischatvam = Sravanam = Mortal Virtue.
- Tat vat Jnanartha Darshanam.
- Value of Vichara known. When you know value of Jnanam.
- Only when you value for Moksha, Jnanam and Vichara has value.
- Hence Mumukshatvam – (Spiritual hunger) + Vairagyam must be teevram, intense.
- More intense my seeking, more I will go after Jnanam.
- All Virtues culminate in Jnanam only Figuratively virtues called Jnanam, knowledge – because it promotes Jnanam, conducive to knowledge.
- Figuratively, opposite virtues called agyanam.

Bashyam :

- Adhyatma Jnana Nityatvam.
- What is Adhyatma Jnanam?

Step 1 :

- Start with Δ format.
- Jivatma = Jiva
Paramatma = Ishvara
Anatma = Jagat

Step 2 :

- Make Jivatma + Paramata one by Mahavakya.

Jivatma	Paramatma
<ul style="list-style-type: none"> - Chaitanyam - Enclosed Conciousness 	<ul style="list-style-type: none"> - Unenclosed Conciousness

- Both one Conciousness only.
- **Like :**

Ghatakasha	Mahakasha
Akasha enclosed in Pot	Unenclosed Akasha

- Both one Akasha.
- Therefore we have only 2 things in the world.
- Chaitanyam (Atma) & Anatma – Jagat – Jadam.

Step 3 :

- Resolve Anatma into Atma. How?
- **Understand :**

Chaitanyam / Atma	Anatma
<ul style="list-style-type: none">- Karanam- Gold- Substance- Therefore Abinnam, Abheda Anatma resolved into Atma	<ul style="list-style-type: none">- Karyam- Bangle- Nama Rupa Karyatvat- No separate existence- Mithya

Taittiriya Upanishad :

- Anatma Nischaya
Kosha Nishcaya
Vidyatma Nischaya
Pravilapana Nischaya
- Adhyatma Jnanam = Brahman Satyam, Jagan Mithya Jivo Braheiva na para.

Triangular format :

- I am victimised Jiva. World is victimiser. Ishvara saviour.
- Regularly victimised, Run to God.
- I am Victimised, God is saviour. No 3 things....
- I – observer Consciousness – Satyam is there and then the observed Body, Mind, Mithya world is there.
- Only 2 are there.
- I satyam – am never victimised one and Anatma – Mithya can never victimise me, because Mithya can't affect Satyam.

- Since I am never victimised, who is saviour? Who requires saviour? Only victimised I – requires saviour.
- I am non-victimised

Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३न्नि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādah,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvam bhuvanam-abhya-bhavā3m,
suvarna jyotiḥ, ya evam veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Once I know that dropping victimised bavana is samsara.
- Nivritti possible only by Adhyatma Jnanam.
- Nitya Bhava – one should remember for long time.
- Jeeva Bhava – entertained for longtime. After knowledge, Jeeva Bhava vasana doesn't go.
- Habit = Viparita bavana – doesn't go, therefore remain in Ninidhyasanam called Brahma Bhava.

Vivekchoodamani :

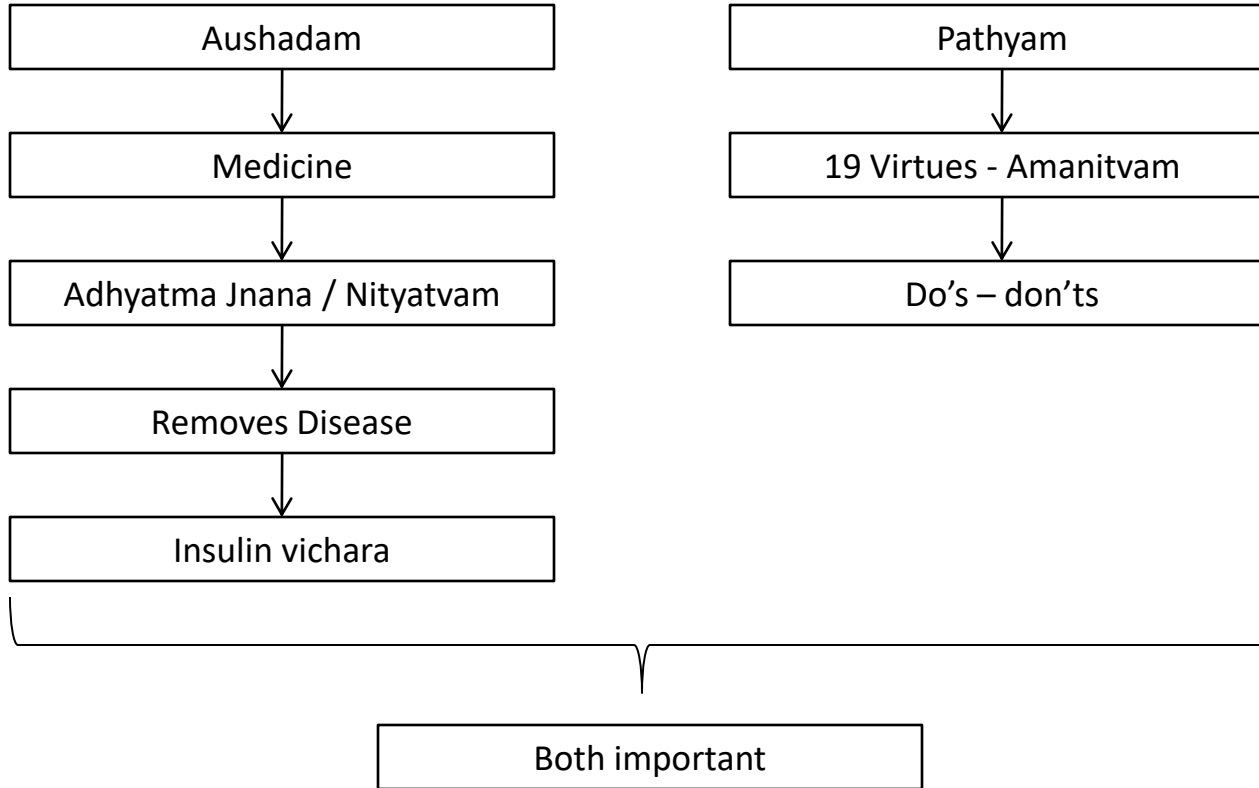
- Jeeva Bhava – Durbali Karanam
- Brahma Bhava – Prabhali Karanam.
- Gradual weakening of Jeeva Bhava and Gradual strengthening of Brahma Bhava is Ninidhyasanam. Requires time. Life long practice – Nityatvam. Be in vedanta.
- Out of vedanta, triangular format waiting to enter heart.
- Adhyatma Bava Nityatvam is Sakshat Karanam / Sadhanam for Moksha.
- Others – Sahakari Karanam – Parampara sadhanam.

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ 53 ॥

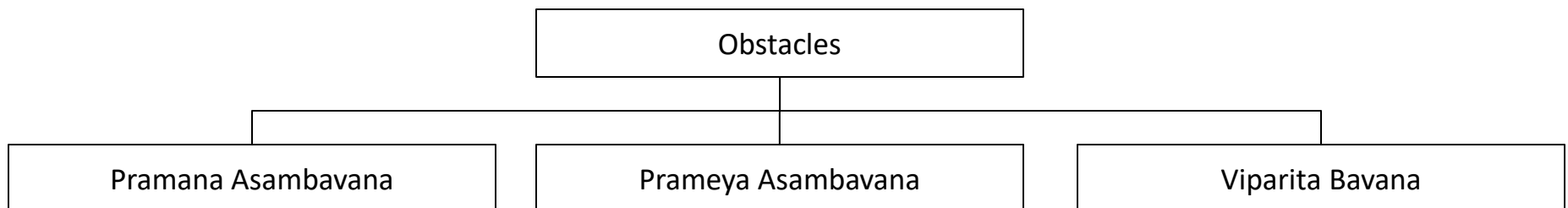
pathyamauśadhasevā ca kriyate yena rogiṇā |
ārogyasiddhirdrṣṭā'sya nānyānuṣṭhitakarmanā || 53 ||

The patient who faithfully follows the right diet and takes the proper medicine alone is perceived to recover from illness; no one recovers because another undergoes the treatment. [Verse 53]

- If chronic disease has to go away.



- Medicine without Pathyam
 - Pathyam without Medicine
- } No use
- Tattva Jnana – Artha Darshanam.
 - Pursuit of 20 Virtues = Jnana Sadhana.
 - Active continuous mental engagement, participation – Bavana Required for years.
 - Latter classes – impact for statement more = Bavana paripavaka.
 - Ripening of Spiritual activities takes place.
 - Constant active mental engagement in 20 virtues.
 - Vichara + Sravanam + Virtues important.
 - Atma – Jnanam – not flash – you are truth – I am truth.
 - Same message in class 1 & class 100.
 - **1st** : May be a fact.
 - **2nd** : Seems to be a fact.
 - Growing clarity not flashing event.
 - Pournami day – 6 PM Moon & Mid night Moon – experience of Brightness different because sunlight obstacle has receded completely.
 - Moonlight is seemingly increased not really increased.
 - Similarly tattva Jnanam becomes clear once 3 obstacles recede.



Pramana Asambavana :

- Vedanta teaches Dvaitam / Advaitam / Visishta Advaitam?
- All 3 Partially clear I am not clear of bottom line.
- Interpretational obstacle, intellectual obstacle.

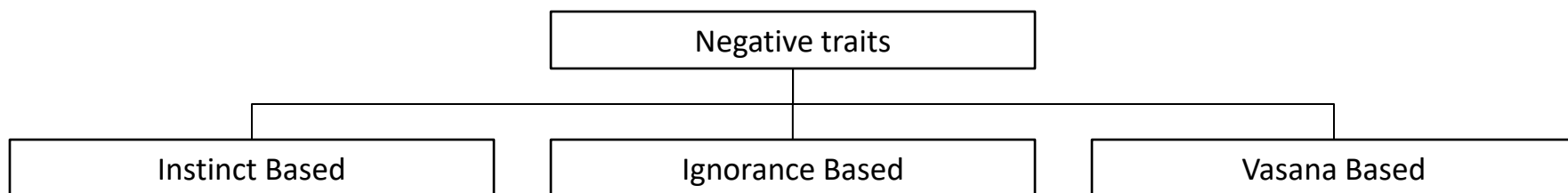
Prameya Asambavana :

- Logical doubt.
- 3 Acharyas equally great, interpret differently.

Viparita Bavana :

- I am clear but my Jeeva Bhavana Strong.
- 3 obstacles don't help me claim.
- I am Brahman truth behind Jiva (Jagat) Ishvara.
- Not able to say from innermost heart.
- For Jiva / Jagat / Ishvara – Vyavaharika triangle, I am the truth.
- Message received.
- Keep studying – Knowledge comes with gradual clarity, not sudden flash, mystic extraordinary experience called Brahmatma Aikya Jnanam.
- We don't accept growing clarity, because of constant engagement in external mental activity.
- Growing clarity born out of 20 virtues = Tattwa Jnanam.
- Tasya Alochanam – Tat tat Jnanat Darshanam.
- Constant thinking of this Benefit.
- Inspired to attend class & become more serious with respect to Sadhama.
- Remember Moksha Phalam – become Teevra Mumukshu – when spiritual hunger intense, search for Moksha continues.
- Hungry – searches for food. Commitment to virtues will be Serious, Teevra, Jingyasatvam, Mumukshutvam. 249

- Anyatha – Viparyena.
- Ataha – Yasmat Yatousta.
- 20 Virtues mentioned now.
- Remove A – Amanitvam – pride Manitvam.
- Put A or An – Ahimsa – Himsa
 - Adambitvam – Dambitvam pump & show.
 - Akshanti – intolerance impatience – Kshanti.
 - Anarjavam – Double personality cunningness.
- Virtues to be known.
- Weaknesses to be known.
- Negative traits to be known – so that we can avoid as even they rise instinctively.



- Emotional intelligence = Spot Negative tract.
- Worry, fear, anxiety, sadness, one thought only.
- Like security at Airport – Watch and spot and destroy.
- Ajnanam Yadan yo yatha = 1st thought.
- It obstructs rise of knowledge, Jnana Nishta and Jnana phalam.
- You remain an enlightened Samsari.

Vigyanam :

- Understand them. Arise unknowingly like a thief and capture your Jnana Nishta and you fall again. Pragya – not Sthiram.
- They have to be given up. Every thought produces, preserves nourishes samsara tree inspite of Jnanam.

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

The Blessed Lord said : They (wise people) speak of the indestructible Asvattha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 – Verse 1]

- Ajnanam = Asuri Sampat – chapter 16 Gita 4th Sloka to 21st Sloka.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६.७ ॥

The demoniac know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is found in them. [Chapter 16 – Verse 7]

Anvaya :

- **19th Virtue** : Adhyatma Jnana Nityatvam – No verb in the list.
- Tad tad Jnarth Darshanam - 20th Virtue.
- List of 20 Virtues figuratively understood as knowledge.
- Jneyam = Profound portion of 13th Chapter.

Introduction to Verse 12 :

- 20 Values = Knowledge.
- What is object of Knowledge?
- No knowledge is understood independently without object of Knowledge.

Shankara :

- Through Jnanam what is to be known? Jneyam – Prameyam object.
- Akanksha = Curiosity.
- Values are something which reveal Jnanam hence called Jnanam.
- To know flight time can't do Puja / Chanting.

Shankara :

- Virtues don't give knowledge directly but indirectly Gaunataya, Aupacharikataya.

Purva Pakshi :

- 20 Virtues = Yama, Niyama, Asana, Pranayama, Pratyahava, Dharana, Dhyana, Samadhi.
- Benefit = Chitta Vritti Nirodha.
- 1st thought of Sadness, desire comes we have to eliminate.
- Chitta Vritti Nirodha = Having power to control thought.
- Yoga Shastra helps us to alter our thought pattern.
- For that 8 steps prescribed.

Yama :

- Ahimsa - Non Violence.
- Satyam - Truthfulness.
- Astheyam - Not possessing illegitimate wealth belonging to objects.
- Brahmacharyam - Sense control
- Aparigraha - Avoidance, port reduction, not possessing too much.

Niyama :

- Shaucham - Purity
- Santosha - Contentment
- Tapaha - Moderation in everything.
- Svadhyaya - Scriptural study, Parayanam.
- Ishvara Pranidhana - Summary of Karma Yoga in one word.

How to know :

- Absence of Pain, sorrow complaints?
- I accept and sadness continues in the mind means acceptance only verbal.
- Heartful acceptance – no sadness.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- You are entertaining Sadness because you have not accepted what has to be accepted.
- Samsara = Sadness.

End of Gita :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take
refuge in Me alone; I will liberate thee, from all sins; grieve not.
[Chapter 18 – Verse 66]

- Avoid sadness by Ishvara Pranidhanam.
- 5th Niyama = “Most important”.
- Yama + Niyama = Summary of 20 Virtues.
- 10 Commandments – new year talk – elaborated.
- 99% sadness Removed by Yama + Niyama.
- No Jnanam required in emotional problems.
- Emotional problem cured by 10 commandments.
- Jnanam to remove intellectual problems.

Vedanta :

- By product to solve emotional problems.
- Aim – not to remove sadness.

Aim :

- To remove Agyanam of Jiva, Jagat, Ishvara.

Vedanta	10 Commandments
<ul style="list-style-type: none">- Ajnana Nivriartham- Reveal truth / Brahman.- Prakashakam, Bodhakam, Jnanapakam	<ul style="list-style-type: none">- Sadness Nivriartham.- Won't know truth / Brahman.- How virtues called Jnanam? Revealer of truth.- By pot knowledge can't get Agni knowledge.

Purva Pakshi : Question

- **Essence** : How Virtues are called Jnanam?

Shankara :

- Answered in page 317.
- Virtues called Jnanam – figuratively.
- Example : He is Lion – in terms majesty, power, strength.
- Virtues – Jnanam – can indirectly contribute / give Jnanam. Supportive cause in role of Jnanam.

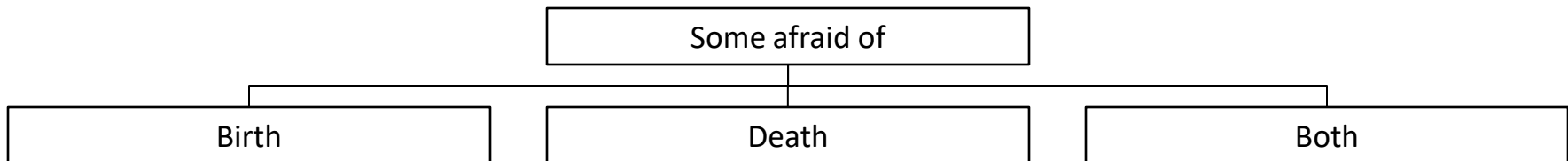
Pathyam	Medicine
<ul style="list-style-type: none">- Supportive- Contributory cause- Do's + Dont's	<ul style="list-style-type: none">- Removes Disease

Verse 12 :

- Description of Brahman / Paramatma / Kshetrajna / Jiva.
- Verse 12 – 17 (6 Verses)
- Jiva and Paramatma – are Ekatma.

a) Yat Jnatva Mritam Ashnute :

- Knowing which one gains immortality, gets out of fear of Birth and death.



- Fear of Birth and Death = Samsara.
- It goes by this knowledge.

b) Yat tat pravakshyami :

- 2nd line = Definition of Brahman.
- General Jneyam – only worthy thing to be known.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- “Sa Atma Vigneyaya” – make life worthwhile.

c) Prakrshena :

- Appropriately, doubtlessly. I shall talk of vastu.
- What is benefit – kim phalam?
- Kim phalakam – Bahuvrhi – by creating interest, he will provide more attention.

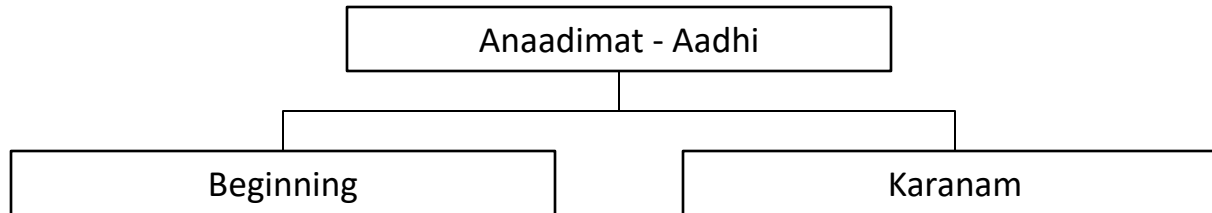
Example : Advance

- Pay Rs. 1000 – take Tv....
- In small letters – Pay Rs. 1000 every month...

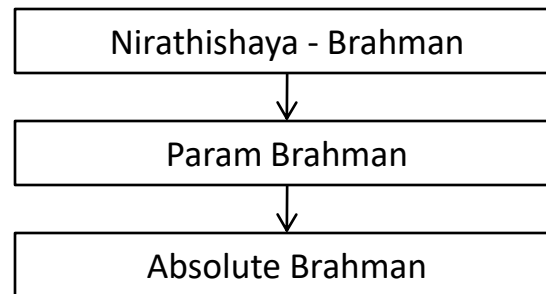
d) Amrutatvam Ashnute :

- Gains immortality with this knowledge.
- Will not die, be born, avoids cycle.
- Description of Brahman.

e) Anaadimat :

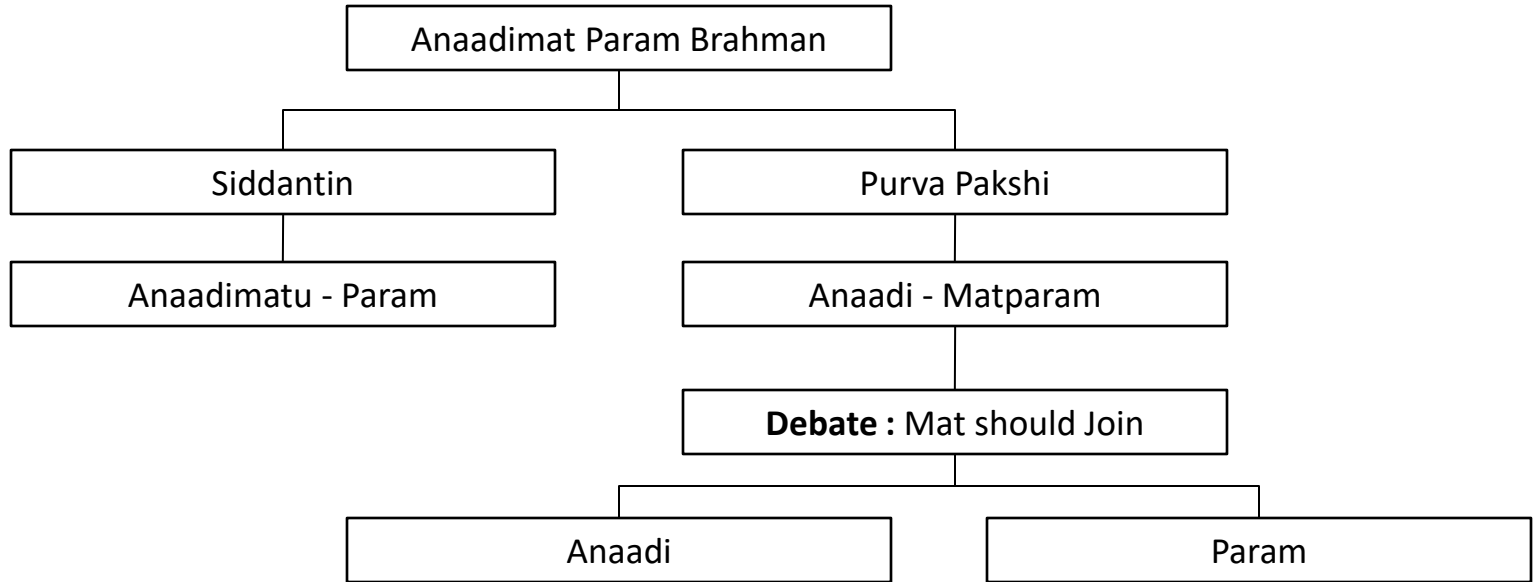


- That which does not have Karanam is not born.
- Brahman = Causeless = Not born = Birthless.
- Adimatu = Cause – Mat which has Birth.
- Nadimat – Not endowed with cause. Therefore eternal.
- Brahman = Eternal reality.



- Devatas – Amardeha – Relative eternity.
- Atyantikam = Absolute reality.
= Jneyam Brahman.

Grammatical Discussion :



- Both permissible in Grammar.

Shankara : What is superior?

- 2nd – I accept grammatical explanation, but it is not logical.
- Annadimatu – param logical.

LECTURE 402

Introduction :

- From 12th Verse – Jneyam Brahman = Kshetrajna.
- Unenclosed Consciousness = Brahman.
- Enclosed Consciousness within Body = Kshetrajna, Atma, Sakshi.
- Description of Kshetrajna = Jneyam



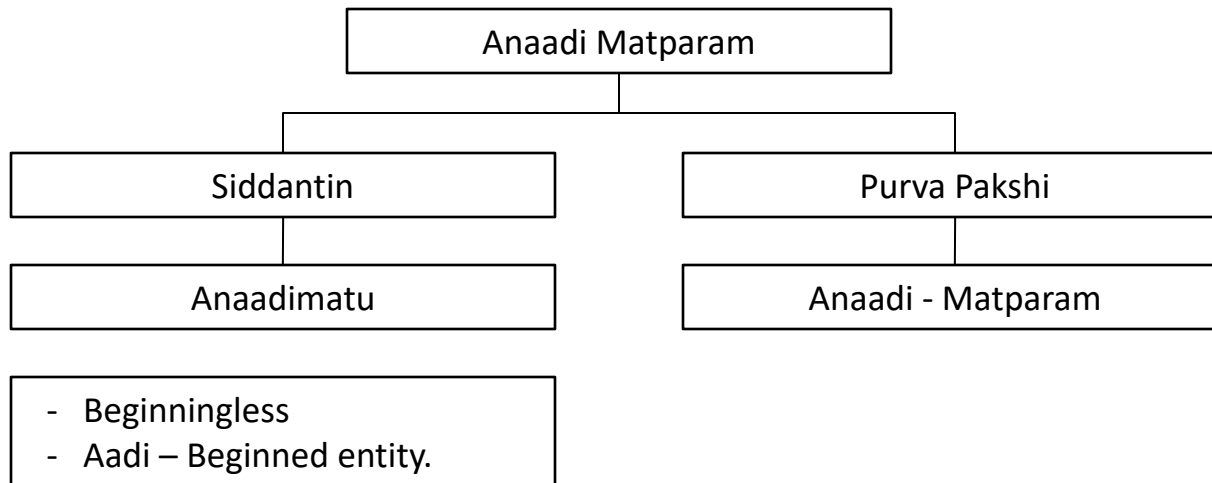
Normally, object of Knowledge = Brahman.

Thing to be known, knowable.

Jnanata	Jneyam
- Knower	<ul style="list-style-type: none">- Thing to be known.- Object to be known.- Object of knowledge.

- Here Jneyam means greatest thing worth knowing.

a) Anaadi Matparam :



- Na Aadimat – beginning less entity.
- Kim Tat? What is beginningless entity?

b) Param – Nirathi shayanam :

- Superlatively, Absolutely big, infinite is Brahman which is Jneyam.
- 2nd interpretation – Agramatical visishta advaitin's interpretation = Anaadi – Matparam.

Purva Pakshi : Visishta Advaitin :

- Anaadi – shorter better Labhava – Advantage.
- Longer word = Doshaha.
- Mat – you are saving add to param. Form Bahuvrihi compound.
- Gets Additional meaning.
- Anarthakyam – Redundancy if joined with Anaadi.
- Matparam – Adjective – Additional meaning lost by siddantin.
- Mat – Becomes Aham in compound.



Mat Baktaa / My Devotee / Devotee of I / Me.

- Mat = Higher power of Brahma = Para Vasudeva = Maya.

Realisation :

- Brahman has higher power of Srishti, Sthithi, Laya called Para Vasudeva Shakti or Para Shakti by Visishta Advaitin.
- In this context Lord Krishna (LK) wants to reveal attributeless Brahman.

Lecture 402 :

- Page 322 – Verse 12 – 4th Para.

Purva Pakshi :

- Ishvara Shakti = Srishti + Sthithi + Laya Shakti.
- Higher Shakti can't be communicated, if mat is included in Aadi.
- It is well communicated if it joins Param as Matparam.
- Hence my interpretation superior.

Shankara :

a) Satyam Arthaha Angikaraha

- You are partially correct / fine.
- In my interpretation I have longer word Dosha for beginningless – have Gaurava Punarukti Dosha.

You have logical problem :

- Mat joins Adjective Param to Brahman.



Endowed with Ishvara Shakti – Para Vasudeva Shakti

- Brahman is powerful. Powerful adjective can't be given to Brahman in this context.
- Saguna Ishvara available at Vyavaharika level.
- Here context is – Nirguna Brahman = Absolute Nirguna Brahman has no attributes.
- In all Upanishads, Nirguna Brahman is subject where as liberating knowledge is not of Saguna Brahman but of Nirguna Brahman.
- Saguna Brahman Jnanena Mokshaha Na Bavati. In Δ format you are saviour, I am in Karma.
- No liberation.

- In Amrutatvam – Ashnute – context question is not whether Nirguna Brahman is powerful or not.
- Power is attribute. Here context is Nirguna Brahman without Param Vasudeva Shakti.

Purva Pakshi :

- But you are using longer word – Anaadimat – Punarukti Dosha?

Shankara :

- ‘Mat’ used to complete Sloka otherwise one word less, defect in poem.
- Bala = Boy.
- Balakaha = Boy. Kaha to complete Sentence.
- For Sloka Punarthaha.
- From 2nd line – Na Sat, Brahman description starts I am going to talk about Jneyam Brahman – Jneyam Maya Uchyate – “Nirguna Brahman”.

Incentive :

- By knowing Brahman, you will get immortality – Moksha.

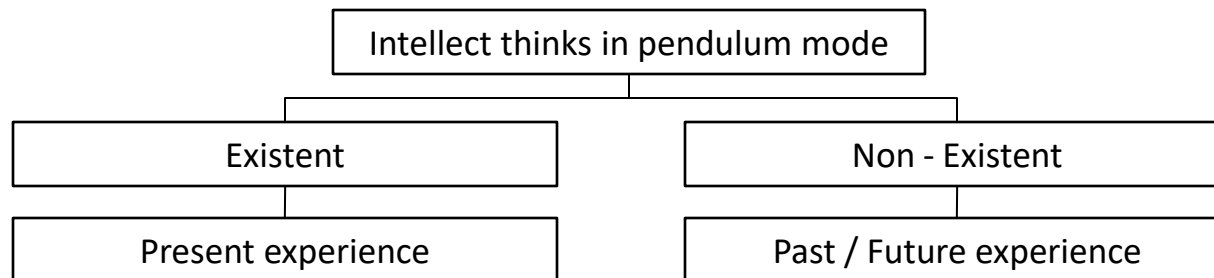
1st description of Brahman :

a) Tat Sat Na, Jneyam :

- Does not come under existent category.
- **Arjuna** : How to know non-existent Brahman and also get liberation from it.

b) Not Asat :

- Not non-existent.



- Na Asat Vachyate. Intellect stunned.
- Intellect categorises only into existent / non existent.
- Brahman is not past, present, future. It neither was, is , will be....

Analysis :

Purva Pakshi :

- Why give incentive and make an anticlimax – why existent – non existent?
- Big hype first, loudly proclaiming and then starting point not interesting.
- Intellect functions within 2 fields.
- Lord Krishna wants to negate entire experientable universe.
- Past experientable in past.
- Present experientable in present.
- Future experientable in future.
- All experientable = Objective universe.
- Brahman = subject revealed by negating object.
- How will he reveal Brahman?
- Whats left = subject – not nothing but witness of nothing = subject – Sakshi Brahman – which can never be negated.
- What is left behind as Consciousness principle as witness?
- Remains after negation of all objects.
- Aham Brahma Asmi (ABA) you know without knowing as object.
- Knowing Brahman possible only in one way.
- Conventional sense.

- Other than object – there is subject



- Another nonconventional knowing?
- Claim I am Brahman - is only method.
- Lord Krishna (He) wants us to claim Brahman as myself.
- Brahman negated in Past, Present, Future – Body, Mind, Thoughts.
- Name of Blankness = Ananda Maya Kosha.
 - = Karana Shariram
 - = Negated.
- I am witness – Atma.

What is definition of Conciousness?

- a) Not part, product, property.
- b) Independently functions.
- c) Pervades.
- d) Survives when Sat + Asat resolved – creation resolves.
- e) Its beyond all transactions when Name / Rupa resolved.
- That Conciousness = Jneyam Brahman.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
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- Advaitam – Vigneyam Brahman.

Purva Pakshi :

- Your Answer in appropriate.

Shankara :

- It is Appropriate only.
 - In all Upanishads, negate everything.
 - By Neti Neti
Na Sat, Asat
Anyatra Dharma
Kruta, Akruta
Buta, Bavya
- Entire creation negated.

- Jneyam Brahman = Nirdeshyate.
- Brahman revealed by negation only.
- Asthulam, Na Ananu. Neither gross – Big or small not subtle.
- By negating all attributes, universe negated.
- Whole universe Nama Rupa attributes only.
- Vishesha Pradishyena Nirdishyate Na idam tatu...
- That Brahman – not this, not this.
- Why this method used?
- Brahman not available for positive verbal discussion – in accessible.
- “Nisheda Mukha Pramanam”.

LECTURE 403

- Page 323 – Bashyam 4th Para – 12th verse 4th quarter.
- Jneyam = Brahman.
- Na Sat – Na Asat uchyate.

Anandagiri :

- Writes on Shankaras commentary and independent commentary on Sloka also.

Sat	Asat
Karyam	Karanam

- Based on Taittriya Vakyam.

Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ।

*Asad-vā idam-agra āsīt, tato vai sad-ajāyata,
tad-ātmānam svayam-akuruta,
tasmāt-tat-sukṛtam-ucyata iti.*

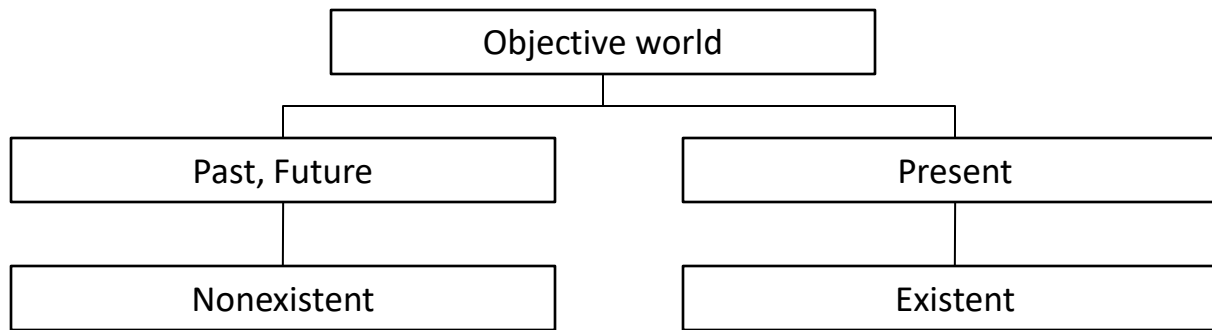
In the beginning was verily this non-existence. From that the existent was born. That created Itself by Itself. Therefore, It is called the Self-made, or the Well-made. [II – VII – 1]

- Brahman is Karya Karana Vilakshanam. Anyatra Asmat Kruta Akruta.

Shankara :

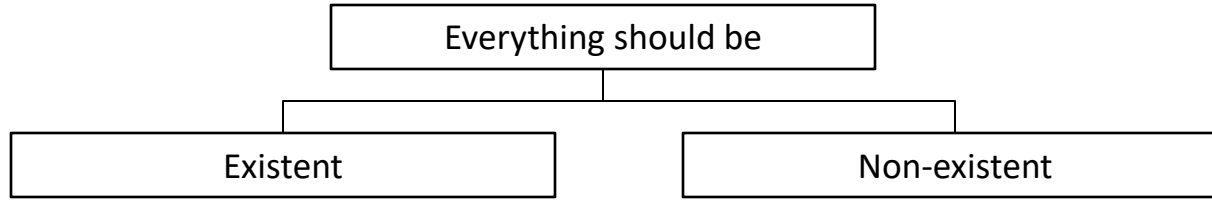
- Goes into deeper concepts.

Sat	Asat
Existence	Nonexistence



- 2 words – Sat, Asat negate entire universe of Past, Present, Future.
- Upanishads indirectly reveals Brahman as subject – What is Remainder, left out.
- Reveals Brahman as myself indirectly.
- This form of revelation called Nisheda Mukha Pramanam.
- Indirectly reveal truth by negating non truth.
- Why indirect method?
- Subject can't be revealed by any Pramanam. If so, will be object.
- Since Aprameyam, subject can't be revealed directly through Pramanam.
- If revealed Directly by Pramanam, it will become Prameyam, object.
- Brahman Aprameyam can be indirectly revealed by Prameya Nisheda Rupena Method.
- Prameya Nisheda Dvara, Aprameyam Brahman Atmataya Avasishyate.
- It's a subtle concept.
- Elaborate discussion now on Sat – Asat.

Complaint of Purva Pakshi :



- By saying Brahman is not existent or not non-existent, sruti not communicating anything.

Shankara :

- It may not communicate to you but it conveys a lot to prepared mind.
- Crucial teaching in Gita can be understood only with Upanishad background.

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

He, who recognises 'inaction in action' and 'action in inaction' is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

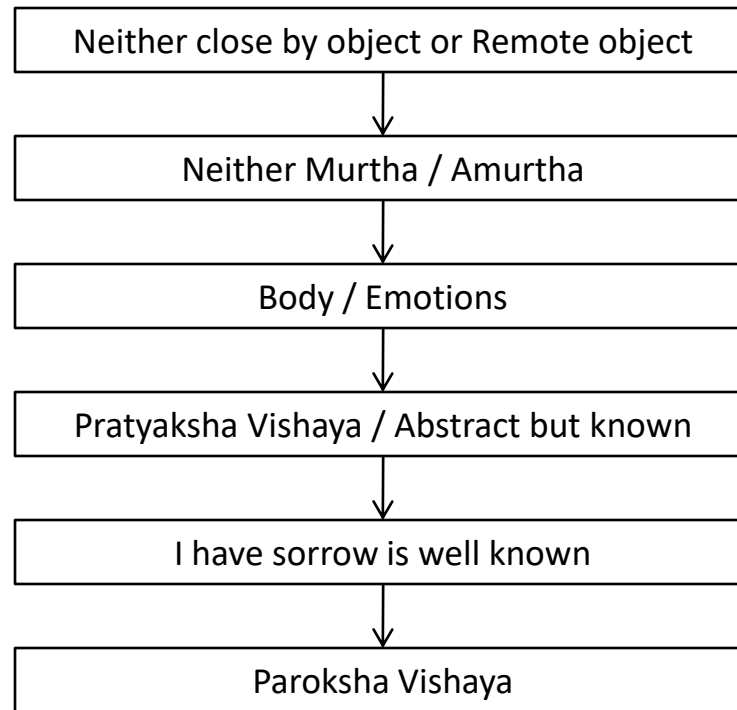
मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (Universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Sat – Asat used to negate universe.
- World = Desha, Kala, Vastu parichinnaha.
- Sat / Asat = Jagan Nisheda.
- Neti Neti = Na Iti / Not Idam / Not this.



- Pratyakshena yam neti neti it vachana.
- Early morning – meditate this.

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham,
acchāyam, atamaḥ, avāyv anākāśam, asaṅgam, arasam,
agandham, acakṣuṣkam, aśrotram, avāk, amanah, atejaskam,
aprāṇam, amukham, amātram, anantaram, abāhyam;
na tad aśnāti kiṁ cana, na tad aśnāti kaś cana. II 8 II

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, nonluminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् ;
तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः ; अथैनयो-
रेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः ; अथैनयो-
रेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव ; अथैनयोरेषा
सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति ; यथा
केशः सहस्रधा भिन्न एवम् ; अस्यैता हिता नाम नाड्यो-
ऽन्तर्हृदये प्रतिष्ठिता भवन्ति, एताभिर्वा एतदास्त्रचदा-
स्त्रवति ; तस्मादेष प्रविषित्ताहारतर इवैव भवत्यस्मा-
च्छारीरादात्मनः ॥ ३ ॥

tayor eṣa saṁstāvo ya eso'ntar-hṛdaya ākāśaḥ,
athainayor etad annam ya eṣo'ntar-hṛdaye lohita-piṇḍaḥ,
athainayor etat prāvaraṇam yad etad antar-hṛdaye jālakam iva;
athainayor eṣā sṛtiḥ saṁcaraṇī yaiṣā hṛdayād ūrdhvā nāḍy uccarati.
yathā keśaḥ sahasradhā bhinnāḥ evam asyaitā hitā nāma
nādyo'ntar-hṛdaye pratiṣṭhitā bhavanti; etābhir vā etad āsravad āsravati;
tasmād eṣa praviviktāhāratara ivaiva bhavaty asmāc cārīrād ātmanaḥ. II 3 II

The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body. [IV – II – 3]

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca, atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandānś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati. ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति यक्षेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतदस्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया कर्षिष्यामो येषां नोऽयमात्मार्यं लोक इति ; ते ह स्म पुत्रैवणायाश्च वित्तैवणायाश्च लोकैवणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैवणा सा वित्तैवणा, या वित्तैवणा सा लोकैवणा, उभे ह्येते एवणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथ्यते, न रिप्यति ; एतमु ह्वैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ ह्वैवै एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhuṇā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāmsaḥ prajāṁ na kāmayaṁte: kiṁ prajāyā karīṣyāmaḥ; yeṣāṁ no'yaṁ ātmāyaṁ loka iti. te ha sma putraiṣaṇāyās ca vittaīṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaīṣaṇā, yā vittaīṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaīṣa ete tarati, nainaṁ kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Every object in creation has one Visesham differentiating from all other objects.
- It has features – Visesham Upanishad negates all features subject is left over.
- Unique feature of Brahman = No Visesha no feature.
- This mantra negates 23 features....
- Ashabdham, Asparsham, Agandam, Arasam, Arupam.
- Asthula – Not gross / big.
- Ananu – Not small / subtle.
- By negating features objects negated only by negation Brahman revealed, not as this or that.
- This & that – Prameyam object of experience.
- Vacha Agocharavatu = Brahman beyond direct revelation of words.
- Words can be indirectly revealed .

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चेति ।

*Yato vāco nivartante, aprāpya manasā saha,
ānandaṁ Brahmaṇo vidvān na bibheti kutaś-caneti.*

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is not more afraid of anything. [II – IX – 1]

Purva Pakshi :

- How can words reveal Brahman. Krishna wants us to know Jneyam Brahman.
- Jneyam should be either existent or nonexistent.
- Can't say – Na Sat – Not existent
- Can't say – Na Asat – Not nonexistent.
 - a) If it is in nonexistent category, it can't be Jneyam.
 - b) What is nonexistent can't be known.
- Thing called Jneyam can't exist. It is not there. It can't be referred by expression existence.
- If Jneyam does not come under existent category, it can't be called Jneyam.
- What is nonexistent can't be known.
- Contradiction to say Brahman is known and it does not come under existent category.

Shankara :

- You have not listened to statement properly.

Steps :

a) Brahman is not in existent category but still it has to be known.

b) You commit mistake :

- Your mind jumps to conclusion – Brahman is not non-existent.

c) You should ask :

- If Brahman is nonexistent, how it has to be known.

d) Brahman does not come under non-existent category.

e) Brahman is not non-existent :

- It is different from existence and non-existence and has to be known – “Riddle”.
- Intellect became immobile.
- Guru makes it mobile.
- Na Tatvat, Na Asti.
- Does not come under nonexistence category.
- What is nonexistent is not knowable.

Purva Pakshi :

- Can't imagine something is different from existent and nonexistent.
 - Is there a 3rd category coming in existent and non-existent.
 - All experiences cognitions, pieces of knowledge only in 2 categories.
 - This is
This is not
- Our conventional experience

Paroksha Jnanam	Aparoksha Jnanam
- Alponso Mango	<ul style="list-style-type: none"> - One day I will have experience. - Sanidhyam + Anubava. - Freshly discovered Brahman.

- Intellect has dichotomous thinking, orientation far-nonexistent, near-existent.
- Require Punyam to get over object orientation.
- Brahman not new object but new status of mine which I have not understood, which Upanishad reveals.
- Therefore taken myself as Jiva.
- Brahman does not come under existent, nonexistent category / status.

Shankara :

Conventional Thinking :

- Subject = Body / Mind – Subject.
- World – Object – experienced.
- We have no experience without Body + Mind.
- Vedanta = Body, mind – object.
- Subject never experientable.
- Existent, nonexistent associated with Body, mind, world – objective world only.
- I am here – In Past not / In future not.
- By negating world – by using 2 words – Sat, Asat, Krishna negates objectification tendency.
- Asti used as Shad Bava Vikara generally – experiential existence.
- Associated with object, Nama, Rupa and temporary status.
- Brahman = Anamaka, Arupaka.

- Krishna wants to avoid .
- Nama Rupa Asti, Nasti, Vyavaharikam to come to Paramartikam Asti.
- Brahman can't be associated with empherical Asti, Nasti – which belongs to objects.
- Brahman = Asti, Nasti Ateetam – Sankshepa Uttaram.
- Pot / Object – Associated with existence for sometime & nonexistent later.
- Asti – Nasti – Nama Rupa only.
- Body = Pot – Made of clay, round, breaks down.
- Body pot is only for gaining Moksha.
- Siddar Padal : Kuthadi Kuthadi.
- Brahman = Myself = Not object of experience. Sat, Asat, Asti, Nasti in objective vocal only. Can't be extended to subject.
- If you take subject also as object, will sleep in meditation.
- Subject – understood only through Nisheda Vakhyam unlike a pot.
- Keno Upanishad uses existent, nonexistent freely as known unknown.

Keno Upanishad :

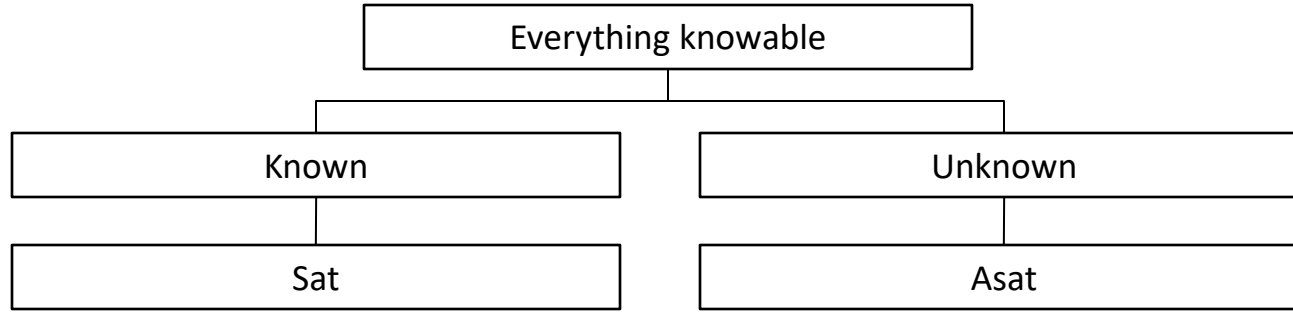
न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Brahman is subject different from known and unknown.

Step 1 :



Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate

Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- May you know this Brahman.
- All knowables are objects.
 - a) Atma – not object, but is subject. Not knowable – does not come under known / unknown
 - b) Atma – not object. Does not come under existence, non existence.
- Brahman is myself.
- Anya deva avidat....

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
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Purva Pakshi :

- Gita and Upanishad both contradict.
- Example : Garrulous, Voluble, Loquacious, Talkative.
- By seeing contradictions, come to subject I.

- Page 324, 2nd Para, verse 12.

Verse 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

Verse 12 to 18 – 7 Verses :

- Essence of Upanishad, subtle, important portion.
- Brahman not new entity.
- Kshetrajna = Consciousness obtaining in every one is Consciousness pervading everywhere. Which is Brahman.

Kshetrajna	Brahman
- Consciousness within body.	- Consciousness everywhere.

- Nature happens to be awareness principle, same everywhere, all the time, Anaadi.
- Kshetrajna / Brahman / I = Observer not available for objectification.
- If directly revealed words will become Pramanam and Brahman will become Prameyam, Dravyam.
- Brahman not object of perception.
- Gita uses – indirect method Nisheda Mukha Pramanam.
- Negation of everything objectifiable negator left out – not nothing.
- Negator not object of negation if so, Shunyam Vadi.

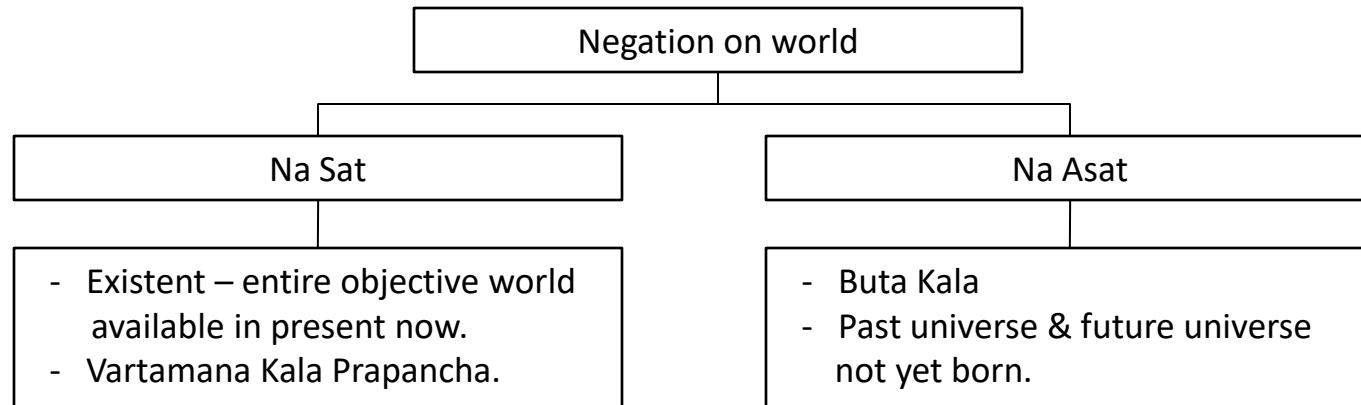
- If negator is object of negation will require another negator.
- Unnegatable negator = Observer, Chaitanyam, Brahman.
- Negate world, body, mind – all objects, subject to negation in sleep everyday. I, subject continue to exist.

Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

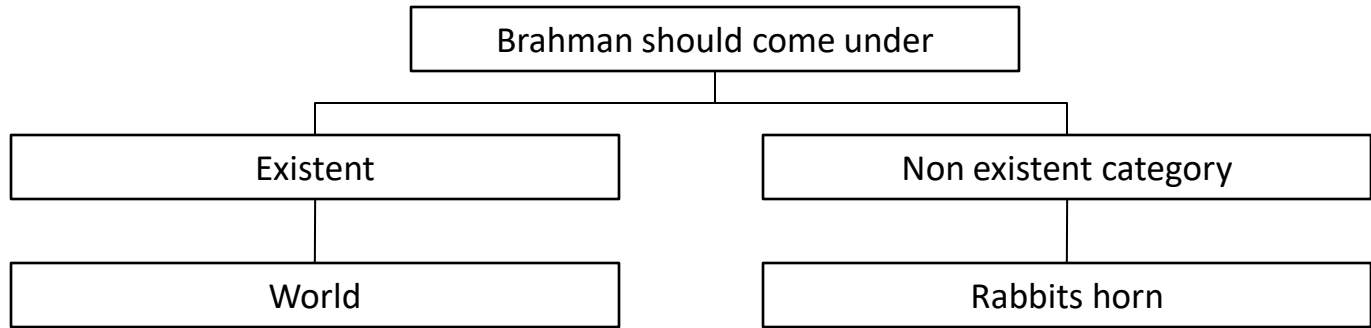
Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]



- Trikala prapancha negated.

Purva Pakshi :



- Can't visualise something which doesn't come under both.
- Definition of Brahman – defective.
- It is a contradiction.

Shankara :

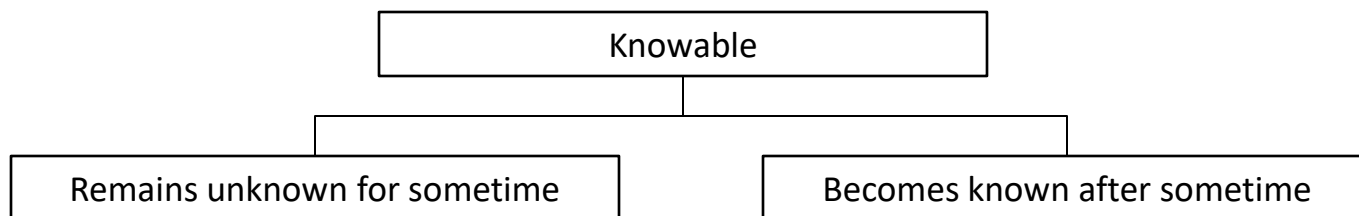
Keno Upanishad :

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- Brahman something other than known and unknown.
- Contradiction employed by Upanishad.
- Negating knowables only.
- Means Brahman not knowable category.



- Brahman not object at all.
- Negate knowable, left is knower, negator.
- Don't try to know Brahman.
- Brahman available only for one job.
- Not available for knowing, seeing, experiencing, contacting, except claiming without objectifying.
- That Brahman I am without expectation, curiosity, in all relation, not searching.
- In that I, world – body – mind should not be included because they are negated.
- Excluding world, body, mind use word I and claim I am Brahman.
- Nothing is there, Consciousness principle left out.
- Aware of world, body, mind but different from them.

- **Whose nature is not :**
 - a) Part, property of world.
 - b) Independently existing.
 - c) Pervading all.
 - d) Not limited.
 - e) Continues after world disappears.
- That I is different from Sat / Asat, past, present, future. It is Anaadi, timeless – not under known, unknown, gross, subtle, small, large, moving, nonmoving, bava, abava, cause – effect categories.
- It is knower principle.

Purva Pakshi :

- Quotes vedic example.
- Your answer is a dampher.
- **Yaga promised for heaven & in the end say :**
Who knows whether there is heaven or not.

Purva Pakshi Question :

Karma Khanda :

- Rs. 10 Lakh ritual to go to heaven. In the end veda says – who has directly seen heaven?
- By Brahma Jnanam you will attain moksha.
- **Karma Yoga / Upasana Yoga / ... and in Jnana Yoga says :**
 Brahman = Vidhitat / Avidhidat
 Sat / Asat
 Near / Far
 Big / Small

Technical Answer :

- Statement – Arthavada portion exaggerates – not Tatparyam.

Katho Upanishad :

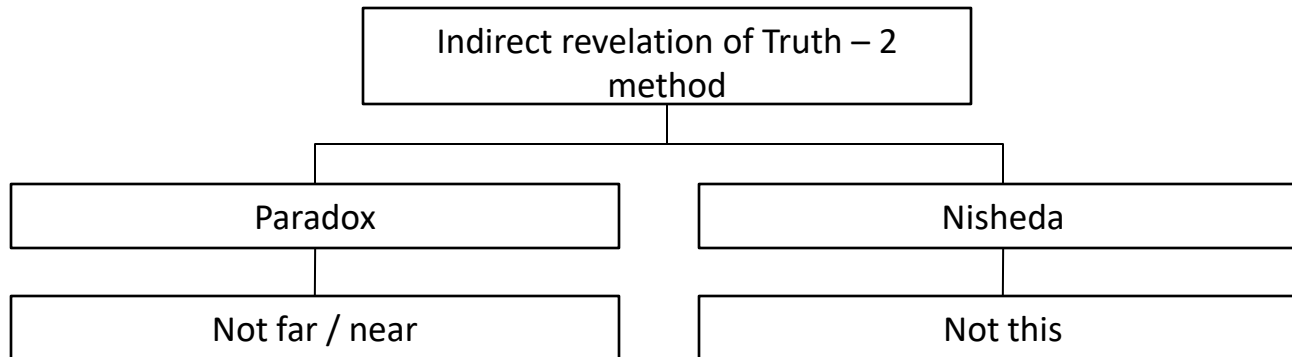
- Nachiketa – went to Yamaloka.
- Dropped body and learnt?
- Doesn't say he died.

Gita : Chapter 1

- What other soldiers doing – while teaching went on for 18 chapter.... Kollatam?
- Some portions, don't take literally know : Arjuna got Vairagyam, studied, got knowledge.
- Does heaven exist – is Arthavada Apanrusheya Vishaya – no human can die and come back to tell.

Keno Definition :

- Pramana Vakyam – Tatparya Vakyam.

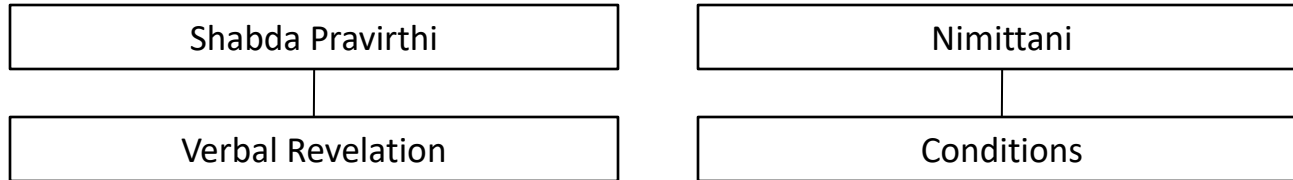


- Not available for direct perception. It is to stop intellect from searching and fall back to its Adhishtanam.
- Dropping search = Moksha = Shock Treatment.
- If language reveals Brahman directly, it will become Shabda Pramanam.
- Brahman will become Prameyam – object.

- a) If Brahman is infinite, it can't be object of knowledge.
- b) If not Prameyam, it can't be revealed by Pramanam.
- c) If not revealed by Pramanam, it can't be revealed by Shabda Pramanam.

What Guru has to do?

- Dakshinamurthi Stotram – Silence = Brahman.
- Upanishad reveals Brahman in indirect manner.
- Why words can't reveal Brahman?
- They have to fulfill 5 conditions.



- Conditions for verbal revelation.

- Page 324 – Bashyam – 2nd para.
- Brahman = Jneyam.
- By knowing Brahman – you get immortality Moksha.
- Sat / Asat – Contradiction.

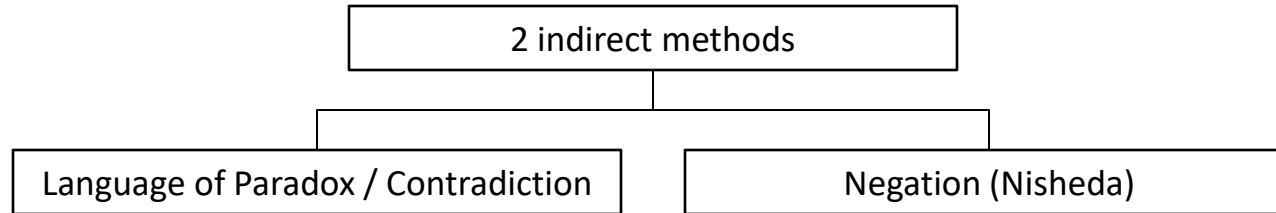
Purva mimamsa Law :

- Vidhi Shabda – must have positive

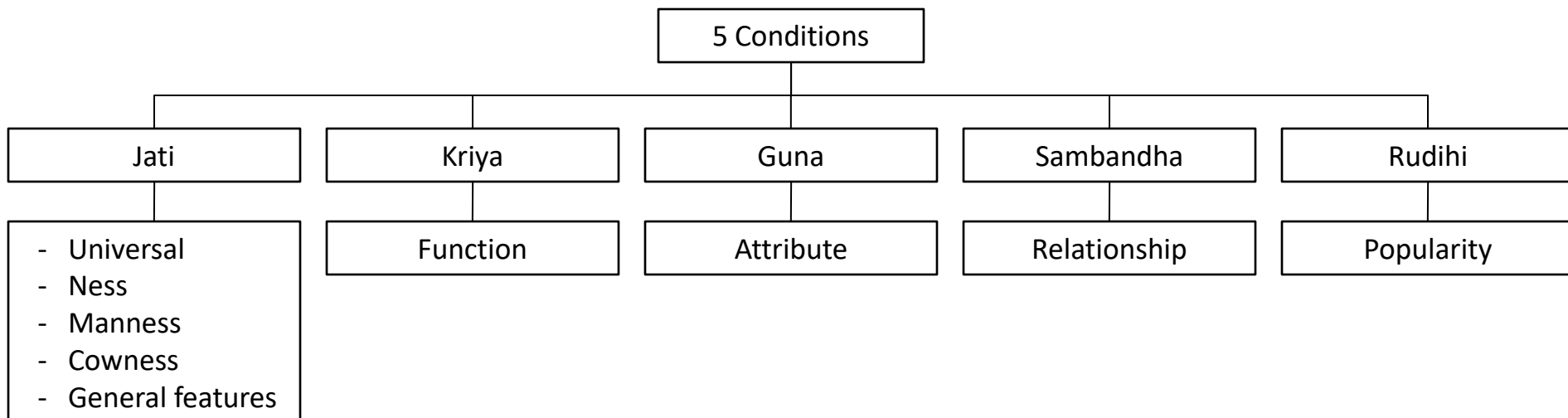


Message

- Artha Vada – does not employ Pramana properly.



- Tarqa conditions for word accepted by Vedanta Shabda Pravirithi Nimittani.
- In Brahman all conditions absent.
- Shabda Lakshana Etu Bavati.
- Natu Vachyarth Paranthu Lakshyarth.



- Rudihi – Sensorily experientable, popular.
- Popularity doesn't come under Brahman.
- Word = Link / connection – between condition / function and object.
- Bodhayati – Pratyati.
- Na Anyatha – not otherwise without 4 conditions, verbal communication can't take place.
- No exception to rule.
- Anvaya – Vyatireka.
- Tat yatha – like following example.

a) Jaati :

- Gauhu ashvaha iti.
- There is a cow, horse on the road.
- I don't see directly but words used to convey.

- **Cow :**
 - General knowledge of some features.
 - Cowness is universal.
 - Manness is universal.
 - Womeness is universal
 - Animanness is universal.
 - Stonness is universal.
- Understanding individual (Vyakti) particular through universal is called Jati condition.

b) Kriya – function :

- Panchati / Patati.
- Cook / teacher / plumber / Driver has come.

c) Shukla / Krishna :

- White.
- Give me rose.
- That white man.

d) Relationship :

- Rich, poor, father, mother.

Why we can't reveal Brahman?

a) Not Jati :

- Without particulars, universal not possible.
- Nityam, Ekam, Samanya jati.
- Tarqa, Mimamsa, Vyakarana important before Vedanta.
- “Laghu Siddanta Kaumadi” basis of Vyakaranam.

- Sat = Existent object.
- If Brahman is Sat, it becomes object of creation.
- Asat – Brahman not like Rabbits horn or Human horn.
- Brahman has no Sat / Asat Jati.

b) Guna – Attribute :

- Brahman is Nirguna – not Big, Small.

Svetasvatara Upanishad :

- Sakshi = Nirgunam.
- Brahman = Neutral gender – Attributeless.

c) Kriya – function :

- Not witness – Nirgunatvat.
- Brahman – utterly useless.
- Only Maya useful in Vyavahara for Moksha come to Brahman.

Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmbuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥
niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent one, whose light turns the understanding towards the Atman. [Chapter 6 – Verse 18, 19]

- Niskalam – Divisionless.
- Shantam – Calm.

d) Sambanda :

- No relationship, because Eka Eva Advitiam, nondual Brahman.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा यः पूर्वस्य ।

*Yato vāco nivartante, aprāpya manasā saha,
ānandaṁ brahmaṇo vidvān, na bibheti kadācaneti,
tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya.*

Whence all the speech turn back with the mind without reaching it (that is the Ternal Truth, the Brahman). He who knows the bliss of Eternal Truth, the Brahman fears not at any time. This mind is the embodied soul of the pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]

- Subject – object relationship.
- Vishaya – Vishayi Sambanda being Svarupa of everything.
- Because of Absence of relationship words can't reveal.
- Avishayatvatcha, Atmavaha, Na Kenachit Shabdena Uchyate.
- Therefore no words can real Brahman.

Sruti proves :

- Yato vacho.. Words can't reveal Brahman because Brahman is Advitiam.
- No 2nd thing as real as Brahman.
- There are many 2nd things belonging to lower order of reality.

- **Vyavaharika Satyam – Veda employs following method :**
 - 1) No 2nd thing as real as Brahman Shabda Pravirthi Nimitta Abava.
 - 2) There is a 2nd thing – compromised version of lower order of reality. Accept Anatma.
- There Is Mitya Anatma Shabda Pravirthi Nimitta Bavaha.
- There is Sambanda between Satya Atma and Mithya Atma.
- Therefore Brahman has Sambanda. Accept differences of Sambanda.
- Karya – Karana Sambanda.
- Adhyasa – Adhishtana Sambanda.
- Drk – Drishya Sambanda.

Jagat	Brahman	2 nd Step
<ul style="list-style-type: none"> - Mithya - Lower Order - 1st Step 	<ul style="list-style-type: none"> - Satyam - Higher order - Karanam - 2nd Step 	<ul style="list-style-type: none"> - Adhishtana Sambanda.

3rd Step :

- After revealing Brahman, Adhishtanam, negate Mitya world.
- This method called Adhyarupa, Apavada.

Anvaya :

- Yathu Jneya bavati, Tatu Jnatva
Mumukshuhu Amritatvam Ashnute
Tatu Aham Pravakshyami.

- Anadivatu Param Brahma – Na Sat, Na Asat Uchyate.

Verse 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing
which one attains to Immortality – the beginningless
Supreme Brahman, called neither being nor non-
being.

Alternative way of Introduction :

- Shabda Vritti Nimitta Abavat.
- Words can’t directly reveal Brahman. Therefore no Moksha.. Mumukshu disappointed.
- Words can indirectly reveal Brahman even though Brahman is nondual how?
 - 1) Temporarily accept Mithya world. It will not disturb Advayam Brahman. It is called Adhyaropa.
 - 2) Talk of relationship – use mithya world – reveal Brahman.
- How acceptance of world – Adhyaropa helps to reveal Brahman?

Example :

- Guru asks to bring water.
- Sishya goes with cup.
- Can’t communicate or transfer water without cup.
- Water can’t be handled by itself.
- Take container.

Example :

- Coffee with Cup



Adhyaropa

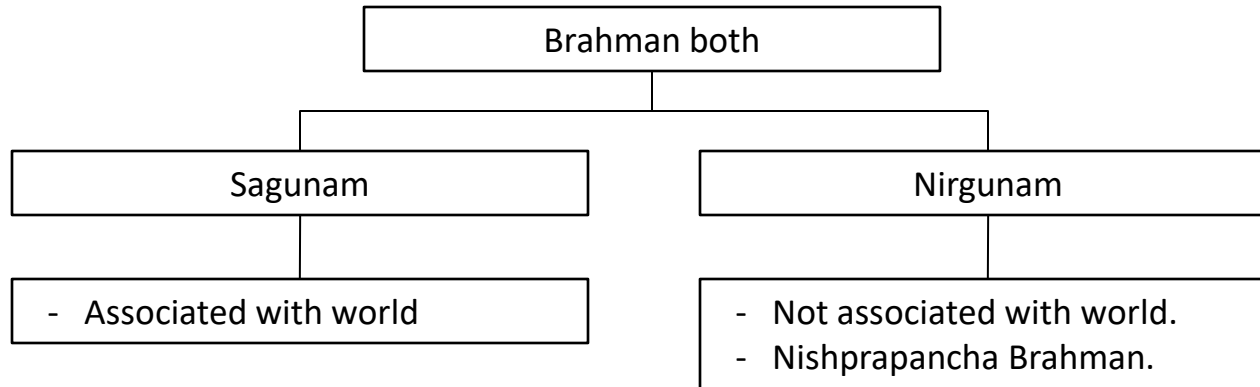
- Hold cup and drink coffee.
- Cup disposed.
- Introduction of cup = Adhyaropa, after consuming coffee... drop cup = Apavada.
- Cup = Prapancha – understand Brahman – by dropping Prapancha world cup.
- Taking world cup = Adhyaropa.
- Dropping world cup = Apavada.

How it works?

- Language of contradiction used.
- Brahman associated with universe.
- Sarvada padam tatu.. Brahman associated with body / sense organs.
- Sa – Prapancha – Brahman = Associated with world.
- Before you digest, asaktam sarva brisch cheiva.. Brahman not associated with world – Nirguna – Botrucha.
- Nirgunam means not associated with Gunas.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१५ ॥

Shining by the functions of all the senses, yet without the senses ; unattached, yet supporting all ; devoid of qualities, yet their experiencer..... [Chapter 13 – Verse 15]



- Mutually exclusive.
- Sequentially possible...
- Morning Dandi Purusha.
Evening Adanti Purusha.
- Possible only in one way...

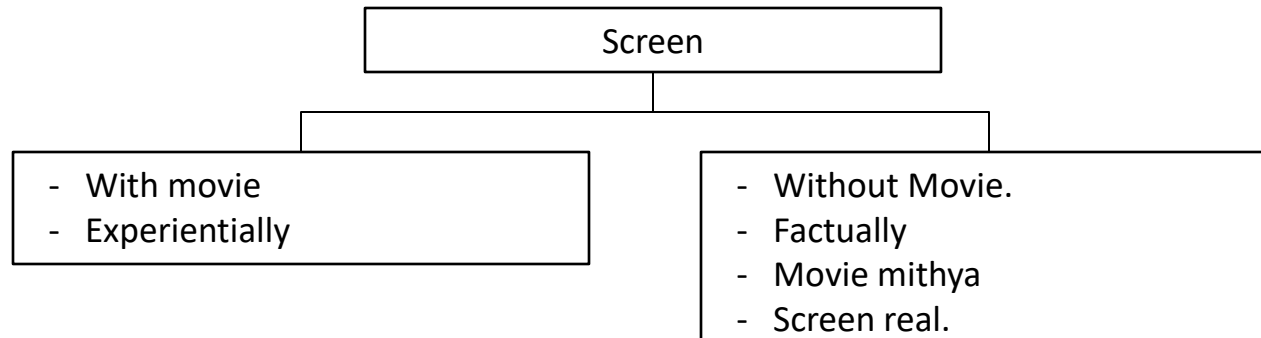
मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (Universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.
[Chapter 9 – Verse 4]

- This is possible only when Prapancha is Mithya – you can say it is associated with Brahman. It is not associated.
- Mithya Prapancha – Experientially available – Saprapancha.
- Brahman + Universe... Brahman Arpanam...

Experience Angle	Factual Angle
- Sa Prapancha	<ul style="list-style-type: none"> - World Mithya - World Nonexistent - Brahman reality nishprapancha.

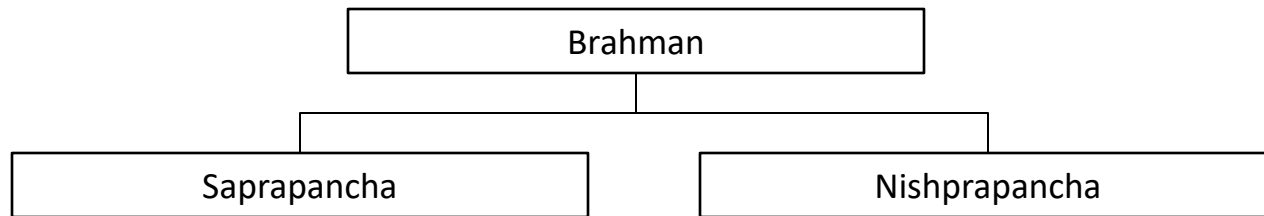
Example :



2 more steps :

- World Mitya – to arrive at Brahman.
- What should you do?
- Negate entire Prapancha as Mithya...
- Left out = Adhishtana Brahman what is left out after you negate world of experience = I – Experiencer Brahman only.
- Jyotisham Api Jyotihi.

1st Step :



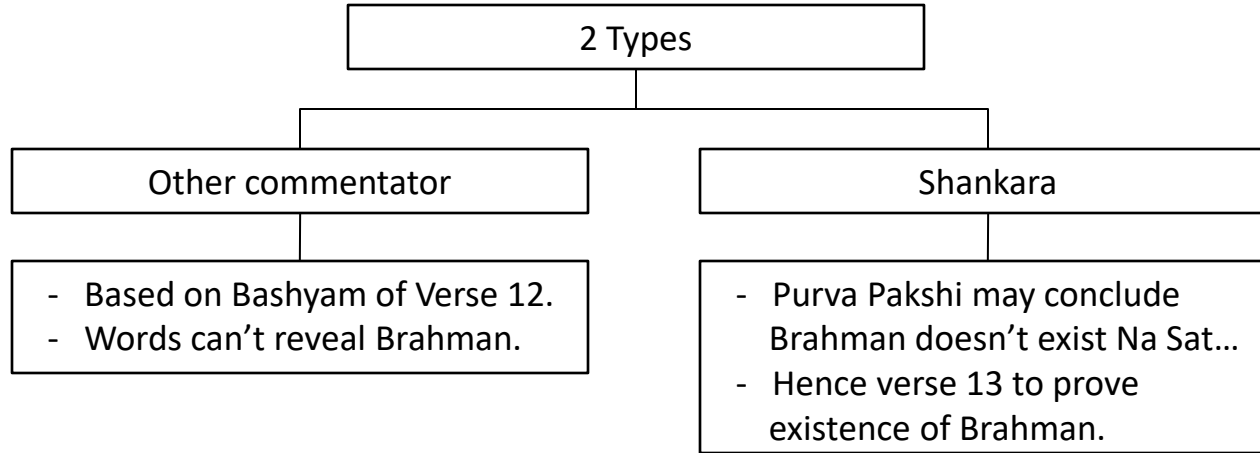
- Brahman is there as concious – witness in heart of everyone.

2nd Step :

- Using Brahman, using world, point out world as mithya.
- Krishna takes us to observer Satyam Brahman.

- Page 325 – verse 13.

Introduction :



- Shabda pravirti nimittam abavat (No Conditions fulfilling).
- No relation -Sambanda – Asanga.

Quote : Taittiriya Upanishad

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शारीर आत्मा यः पूर्वस्य ।

*Yato vāco nivartante, aprāpya manasā saha,
ānandaṁ brahmaṇo vidvān, na bibheti kadācaneti,
tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya.*

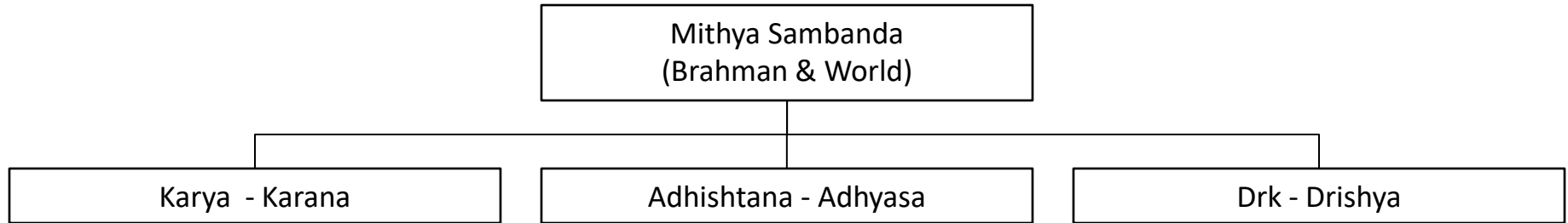
Whence all the speech turn back with the mind without reaching it (that is the eternal Truth, the Brahman). He who knows the bliss of Eternal Truth, the Brahman fears not at any time. This mind is the embodied soul of the pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]

- Whats purpose of Sravanam / Mananam / Ninidhyasanam all words.
- Gita uses unique method to reveal Brahman called Adhyaropa – Apavada.

- Sambandabavat Brahman revealed.
- Brahman is Advaitam really, factually there is nothing else other than Brahman.
- There is Mithya world experientially available.
- Brahman with Mithya Sambanda revealed. We negate actual Sambanda factually.
- Using Mithya Sambanda, possible to reveal Brahman verbally.

Method :

- Actual Sambanda is not there.
- What is Mithya Sambanda between Brahman and world?



Steps :

a) Adhyaropa :

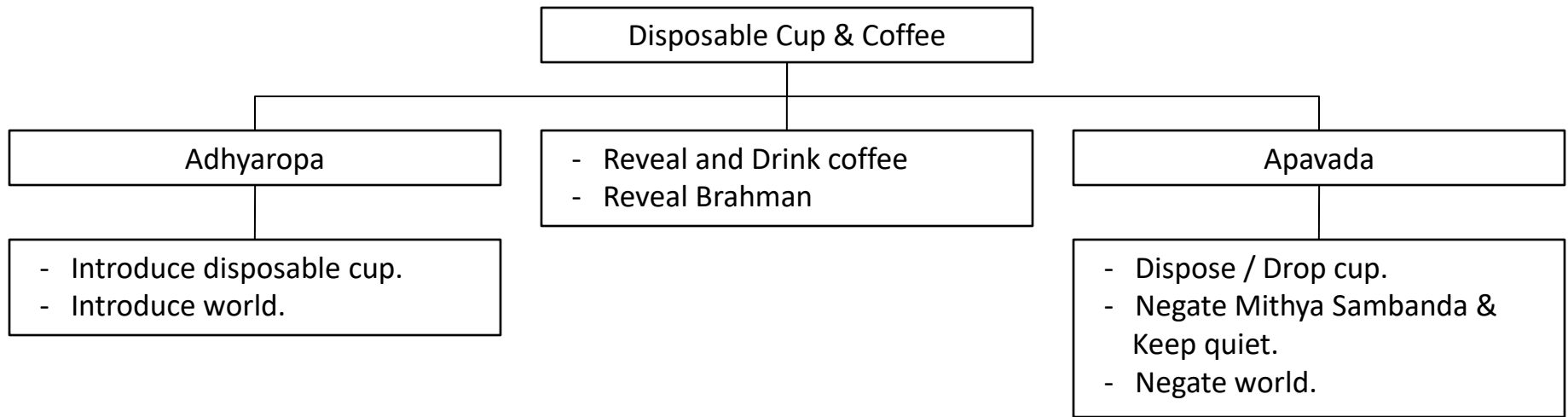
- Temporary acceptance of Mithya Sambanda (Adhyaropa).

b) Atma Jnanam :

- Use Mithya Sambanda to reveal Brahman (Atma Jnanam).

c) Apavada :

- Negate world & Mithya Sambanda (Apavada).
- Brahman becomes Asanga, Advaitam Brahman.



Shankara :

- Brahman not object of word Sat and Pratyaya (Vritti).
- To avoid confusion and conclusion by Purva Pakshi that Brahman is Shunyam, nonexistent – Gita introduces Jneyasya Brahman – following slokas prove existence of Brahman.
- In verse 12 – Brahman described as Na Sat. It should not lead Purva Pakshi to Shunya Vada based on Partial definition.
- Reveals Brahman with entire universe as Upadhi – uses Mithya Sambanda.
- Rope as Adhishtanam of snake.

Rope	Rope Snake
<ul style="list-style-type: none"> - Adhishtanam - Brahman 	<ul style="list-style-type: none"> - Mithya Universe - Mithya Snake

- In Shankaras introduction to this Sloka, he says these Slokas remove Shunya Vada doubters.

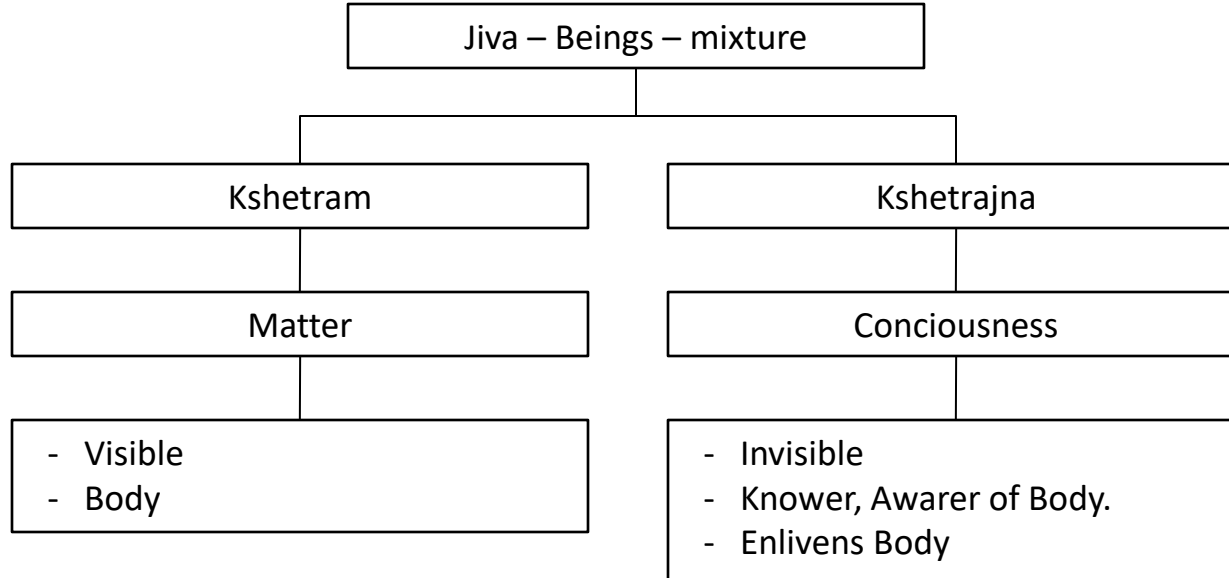
सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

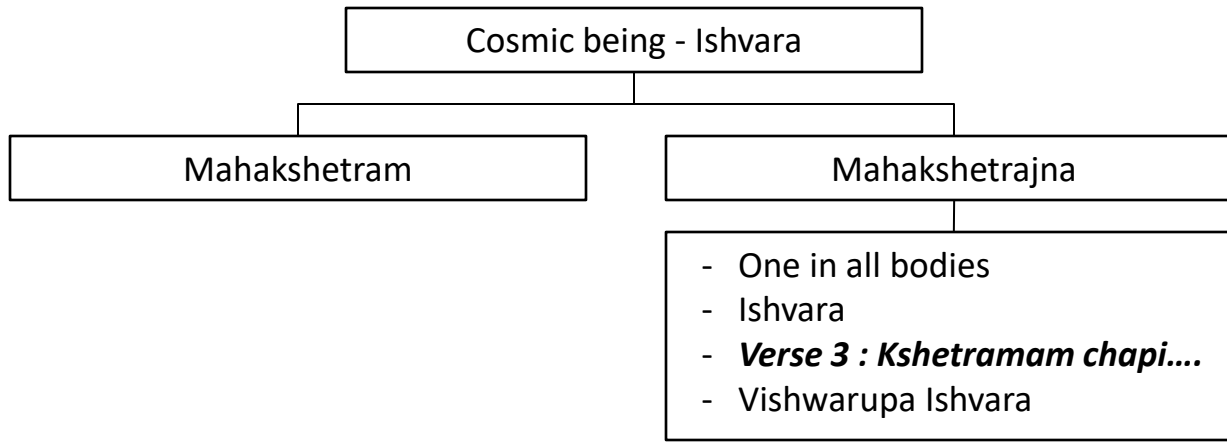
With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]





क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३.३॥

Know me as the Knower of the field in all fields, O Bharata. Knowledge of the field as also of the knower of the field is considered by Me to be My knowledge. [Chapter 13 – Verse 3]

How to recognise Mahakshetrajna?

- Individual body functioning because of individual Consciousness.
- All bodies functioning because of all pervading invisible Consciousness.
- It can't be perceived but inferred through Kshetram.
- Through Kshetram, individual Kshetrajna at individual level is known through Mahakshetram, infer existence of Mahakshetrajna.
- Invisible, all pervading Vishwarupa Ishvara is Jneyam Brahma.
- Sarvata Pani Padam tat.
- Not Pratyaksha but Anumanam.
- Inference because of Sambanda between all beings and Mahakshetrajna.
- Enlivens all bodies.

Enlivener	Enlivened
<ul style="list-style-type: none"> - Ishvara / Brahman - Electricity 	<ul style="list-style-type: none"> - Universe Functions because of Ishvara. - All fans function because of electricity.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ ११.१० ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted... (such a form He showed.)
[Chapter 11 – Verse 10]

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम्।
पश्यामि त्वां दीप्तहृताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम्॥ ११.१९ ॥

I see You without beginning, middle, or end, infinite in power, of infinite (endless) arms, the sun and moon being (Your) eyes, the burning fire (Your) mouth, heating the whole universe with (Your) own radiance. [Chapter 11 – Verse 19]

- 1st : Brahman revealed as Vishvarupa Ishvara – Sa Praprapancha Brahman.
- 2nd : Remove Vishwam.
- Left is Nirguna Ishvara / Nishprapancha Brahman by negating world.

Step 1 : Adyaropa

- Introduce world – reveal Saprapancha Brahman as that inherent Conciousness.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥ ९.४ ॥

All this world (Universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.
[Chapter 9 – Verse 4]

Step 2 : Apavada

- Negate world – Abide as Nishprapancha Brahman.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- In cosmic being, individual jiva non existent – only Maha Kshetrajna.

श्रीभगवानुवाच

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- Idam Shariram Kaunteya – individual Shariram.
- From Mahakshetram, Ishvara being revealed.
- With visible Mahashetra dvara, Mahakshetrajna revealed, visualised – not visible.
- Anumiyate – inferred with Upadhi of Mahakshetram.
- No actual association – but Mithya Sambanda exists between Mahakshetrajna and universe.
- When Kshetram – field negated, Conciousness – knower of field continues to exist – without the universe.
- What word to be used for Kshetrajna without world?

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चेति ।

*Yato vāco nivartante, aprāpya manasā saha,
ānandaṁ Brahmano vidvān na bibheti kutaś-caneti.*

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is not more afraid of anything. [II – IX – 1]

- Upadhi is always temporary, has Mithya Sambanda.

Maha Kshetram	Maha Kshetrajna
<ul style="list-style-type: none"> - Many, varied, 6 Billion - Visible - With Bheda - Plants, Animals. - Brahmana, Kshetriya. 	<ul style="list-style-type: none"> - Ishvara – one cosmic being. - Sajatiya, Vijatiya Svagata bheda rahita. - Jivatma / Paramatma / Anatma Bheda Nasti. - Same Atma in non uniform bodies. - Discovered through Shastra Chakshu, Jnana Chakshu. - Intimately associated with all bodies. - Not tainted with Kshetra Dharmas. - Dharmas are seemingly there. - I am free from all attributes, seemingly have attributes during Vyavahara seeing seeming attributes as my attributes = Samsara.

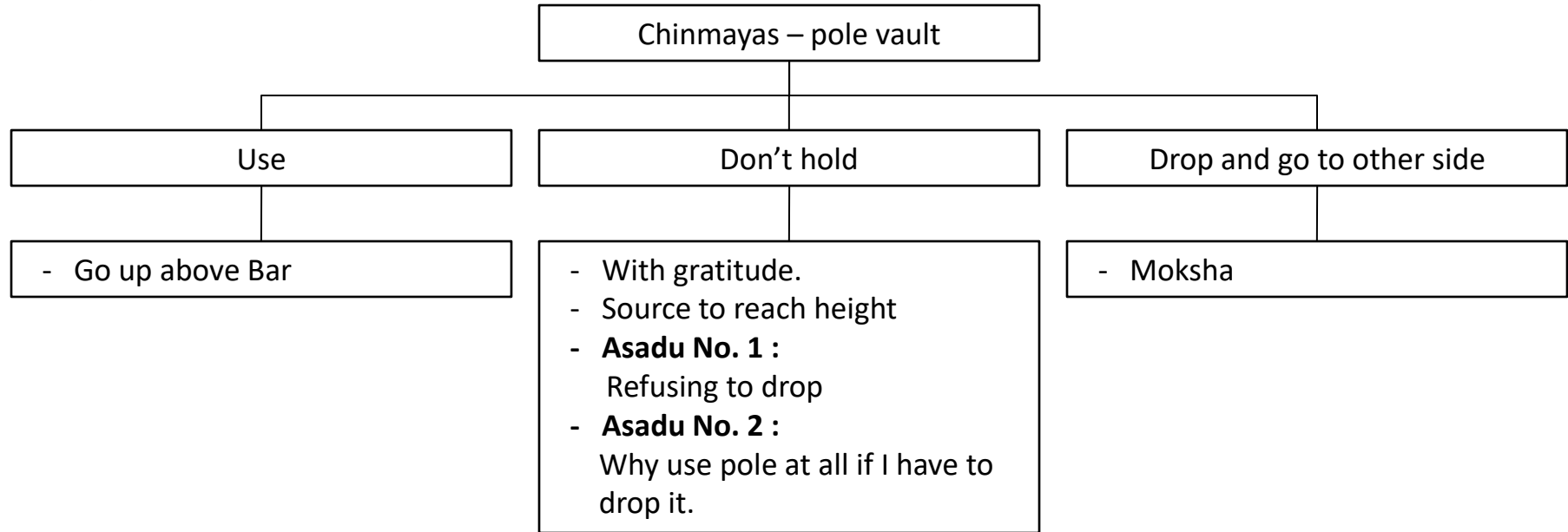
Realisation :

- See seeming attributes as seeming and claim I am Kshetrajna first and then claim later.
- I am Maha Kshetrajna, Brahma Asmi, Nitya Mukta Asmi.
- All possible by negating Kshetra Dharmas.

- Mithya Bavati – seemingly exist in Kshetrajna.
- All Kshetra attributes, seemingly belong to Kshetrajna.
- Negate all Kshetra Dharmas. Use kshetram for discovering the nature, for understanding Kshetrajna.
- Don't take Kshetra Dharmas.
- Rose – Exists together with thorns
- Pluck Rose – Without getting pricked by thorns.
- Use Kshetram to come to Kshetrajna.
- Never be enamoured by the Kshetram's attributes.
- You will be pricked by Aham and Mamakara thorns, Raaga Dvesha thorns – helplessness, Samsara comes.
- Helplessness in Samsara unavoidable.
- Helplessness comes once Aham / Mamakara comes.
- Aham, Mama comes when Kshetra Dharmas thrown on me Kshetrajna.
- By negating Kshetram, pure Kshetrajna revealed.
- Na Sat – Uchyate = Negation of Kshetram.
- Kshetram also means temple.
- 13 Chapter – Kshetram = Individual + cosmic body.
- Kshetrajna = Chaitanyam, inherent in individual + cosmos.
- Why Kshetram introduced to reveal kshetrajna.
- Disposable cup required to drink coffee. Can't drink hot coffee without cup.
- Use cup till you drink coffee.
- Kshetram cup required for discerning inherent Consciousness.
- Kshetram can't function itself Jadam.

- Body can't breathe in and out by itself – Jadam – body breathing because of some other principle.
- Catch hold of Kshetrajna, body not necessary.
- Attributes, Sambanda of Kshetram negated only in end.

Example :



- Moodah – Paraya Moodah both fools. Wise one takes pole (Adhyaropa) and drops (Apavada). Use Kshetram, come to Kshetrajna.
- Drop Kshetram even though Mithya for discernable, invisible Kshetrajna.
- Which is not part, product, property of body which enlivens body and pervades it.
- For recognising (Adigamyam), Maha Kshetrajna – Kshetram used as attribute or possession of Kshetrajna.
- Jneya dharma vatu – as integral part of Kshetrajna.
- For visualisation, it is said Kshetrajna has Kshetram all over.

To classify this method :

Introduce cup	Drop cup – withdraw
- Adhyaropa	- Apavada - To arrive at. - Nishprapancha Brahma. - World less Brahman. - Acosmic Brahman.

Mandukya Upanishad :

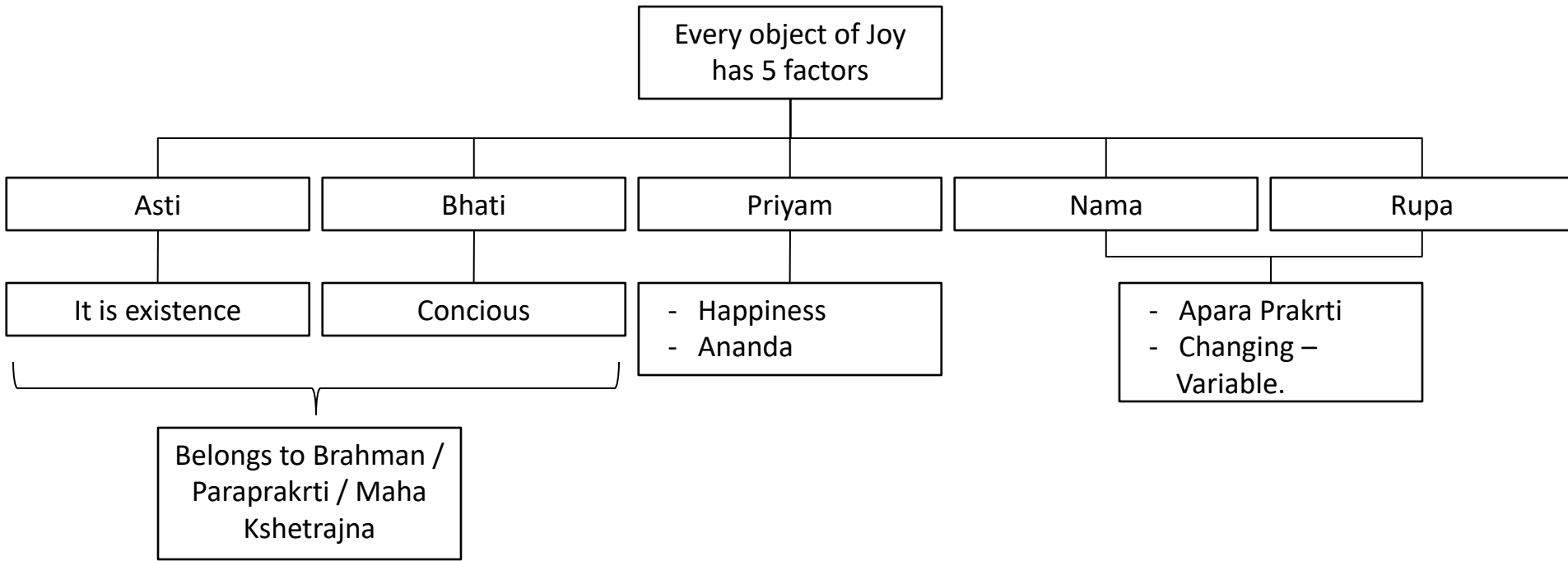
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- Adrishtam, Avyavahryam... Acosmic Brahman revealed by negation.
- Nishprapancham pranprachyate sishyanam upadeshyartham tat tvam nei kalpita karme.
- This method presented by wise source – of sloka not known.
- Use Mahakshetram to discern Mahakshetrajna.

Drk Drishya Viveka : (Authored by vidhyaranya or Bharati teertha or Shankara?)



अस्ति भाति प्रियं रूपं नाम चेत्यंश-पञ्चकम् ।
आद्यत्रयं ब्रह्म रूपं जगद् रूपं ततो द्वयम् ॥

*asti bhāti priyaṃ rūpaṃ nāma cetyaṃśa-pañcakam
ādyatrayaṃ brahma rūpaṃ jagad rūpaṃ tato dvayam*

Whatever exists has five aspects : existence, appearance, dearness, name and form. The first three aspects point to Brahman, as the one unchanging reality, the latter two, point to the world as multiplicity.

- Separate them intellectually.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

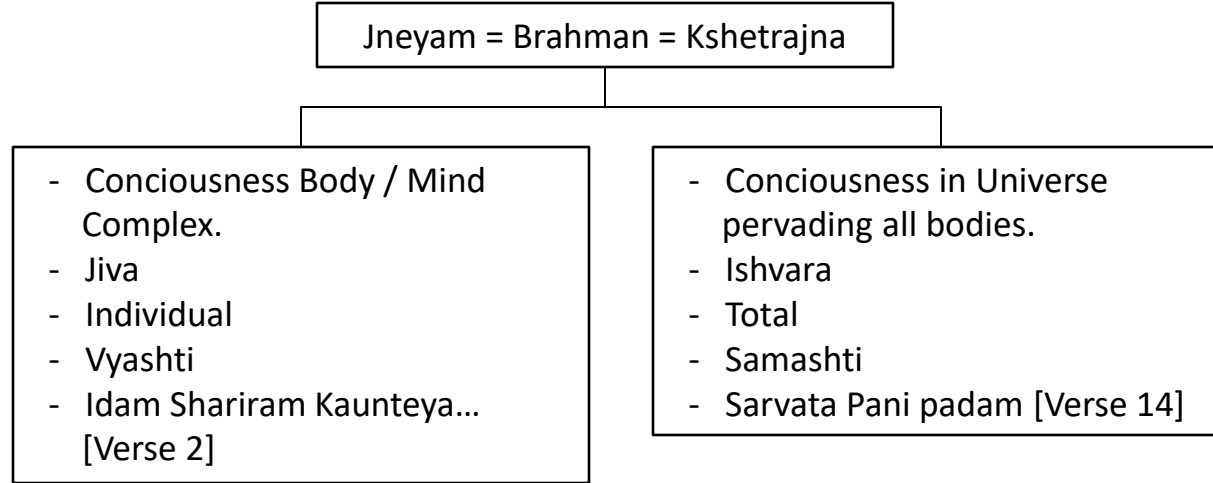
- Yasyaiva – Sphuranam – intellectual segregation is drinking Kshetrajna segregation of Sat – Chit Ananda = Consuming Coffee.
- Segregating Mithya Nama + Rupa... is dropping Kshetram.
- Without object, Pure existence is.... But can never be discerned like Pure light.

Example :

- Sunlight pervades object everywhere and hence universe known. When there is medium of reflection like hand, light is discerned.
- Without hand, light pervades but not recognised.
- Can't show / reveal light without hand.
- Can't reveal pure formless light initially reflected on reflecting medium – Kshetram = Upadhi.
- Upadhi is temporarily used as medium with Mithya Sambanda.

Page 326 – 3rd Para 14th verse.

- Jneyam = Brahman = Kshetrajna : from 13th verse.
- Previously Sakshi Chaitanyam – Consciousness principle which witnesses Body / Mind – complex and enlivens Body / Mind complex.



श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages.
[Chapter 13 – Verse 2]

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

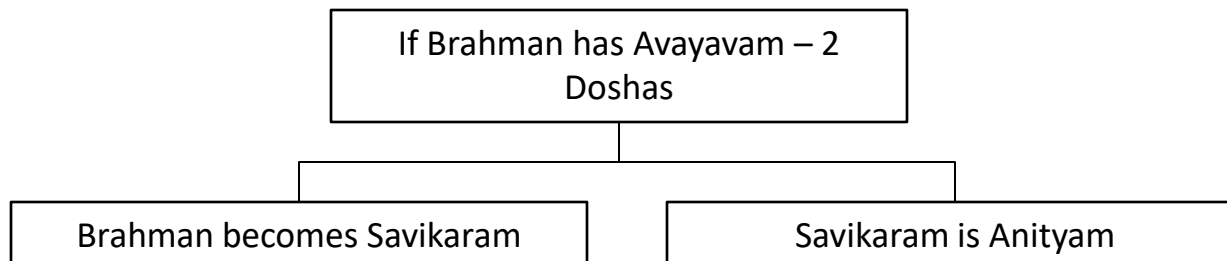
- Conciousness not enclosed in universe but universe is enclosed in Conciousness.

Kshetrajna	Mahakshetrajna
<ul style="list-style-type: none"> - Individual Shariram – Upadhi medium. - Individual – one shariram. 	<ul style="list-style-type: none"> - Maha Shariram – Upadhi medium. - Many individual sharirams.

- Essentially one Kshetrajna, seemingly different like Ghatakasha and Mahakasha.
- Is there difference between Ghatakasha and Mahakasha.
Don't say – there is / there is not.
- Say – there is seeming difference between Kshetrajna and Mahakshetrajna.
- You are seemingly beautiful – not really beautiful. There is one Conciousness behind all bodies.
- Jneyam = Maha Kshetrajna Chaitanyam endowed with countless bodies.
= Vishwaroop Ishvara
= Avayavams – limbs.

Technical Problem :

- Brahman becomes endowed with limbs – with Vachyartham.



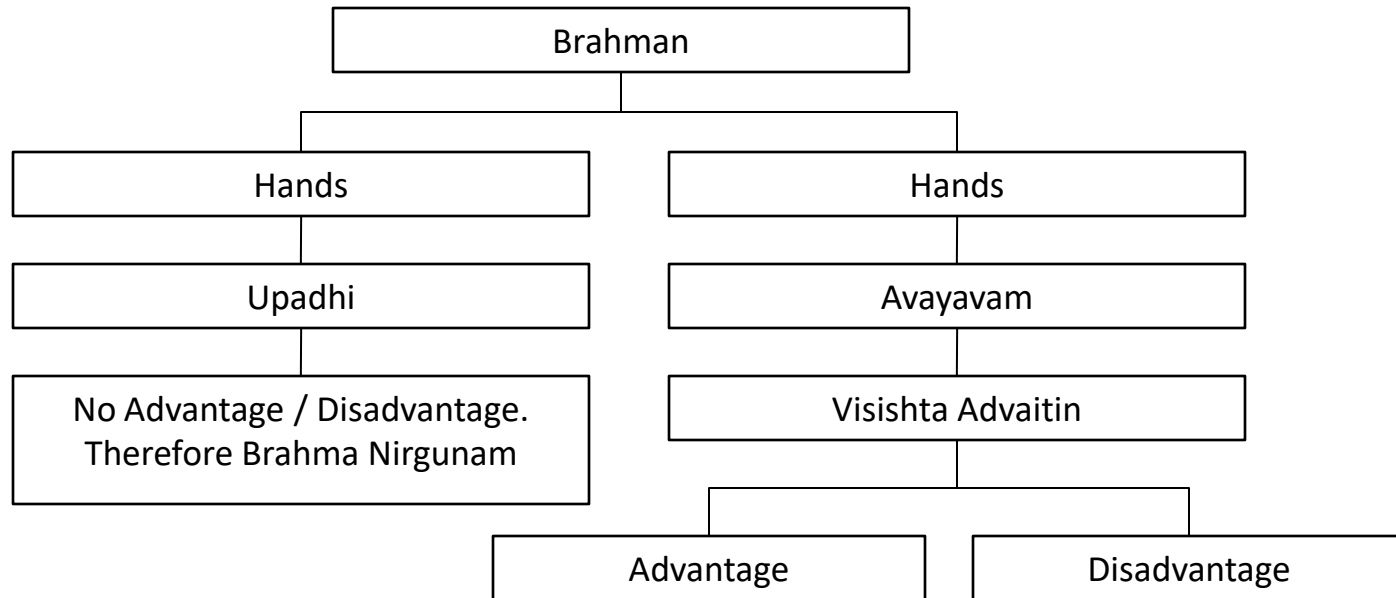
- Tarqa, yat – yat savikaram, tatu tatu nashvaram, ghatavalu.
- It is not real avayavam belonging to Brahman.
- Brahman can be recognised through 1000's of upadhis – hands and legs.

- See as Brahma Upadhi.

Example :

Cyclist	Pedestrian
<ul style="list-style-type: none"> - Pedaling - Cycle Avyavam, Viseshyam. - Advantage – go faster. - Disadvantage = Stop in signal. 	<ul style="list-style-type: none"> - With cycle in hand, upadhi. - Cross road. - Identify him as cyclist. - No Advantage / Disadvantage .

- They are indicators of Brahman's presence but don't belong to Brahman.



Essence :

- All hands & legs not Avayavams of Brahman, but Upadhi of Brahman indicator of Brahman.

Upadhi	Avayavam
<ul style="list-style-type: none"> - Don't belong to Brahman. - Indicate presence of Brahman. 	<ul style="list-style-type: none"> - Belong to Brahman.

How Upadhi indicates Brahman?

- All Avyavams – legs, hands – made of matter.
- Matter by itself not sentient.
- Now functioning as Sentient.
- I am seeing and you are responding...
- Sentient – understanding – belongs to Atma not body.
- What makes body sentient is invisible Jneyam Brahman.
- Profound part....

Savayava	Sopadhikam Brahman
<ul style="list-style-type: none"> - Visishta Advaitin - Everywhere in world, all hands, legs understood as belonging to body – Kshetram are all functioning in intentioned manner. 	<ul style="list-style-type: none"> - By Advaitin

- Hand – Writes notes.
Legs – Walk
Mind – Thinks
- Body functioning because of invisible Consciousness not by Pancha butas.

- Function by Power of Brahman – Taittiriya Mantra – Ko vakyat ka vanyat yadesha atma.. Lakshyat.
- If not Brahman in body – it will be statue can't respond to situation.
- Every functioning body reveals presence of Brahman.

Namaskara	Body	Sense organs
<ul style="list-style-type: none"> - To Chaitanyam because of which body functions. - Mind – Raaga Dvesha... 	<ul style="list-style-type: none"> - Dirty 	<ul style="list-style-type: none"> - Have weaknesses.

- Chaitanyam = Sacred – not polluted body = lingam = indicator.
- Pani pada – Upadhaya.
- Presented as though they are limbs of Brahman actually not limbs.
- If Brahman has limbs - 2 Doshas – Savayam, Anityam, Savikaram.
- Upacharataha = Seeming limbs – not actual.
- Brahman is seemingly endowed with hands, legs, eyes, ears. Bodies – factually it has no limbs.
- Sarvata – Sarvatra – everywhere.

Purusha Suktam :

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशाङ्गुलम् । १

Sahasra-seershaa purusha-h sahasra-aksha-h sahasra-paath I
Sa-bhoomim viswatho vrittwa atya-tishtath-dhasangulam II 1 II

He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten 'inches' beyond. [Verse 1]

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ ११.१० ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted... (such a form He showed.) [Chapter 11 – Verse 10]

- Seemingly (Adverb) endowed with many eyes.
- All updhis only.

Example :

- Seeming cyclist but actually pedestrian while crossing signal.
- After crossing, real cyclist Bagawan always seeing cyclist Saguna Nirguna Svarupa Ishvara.

Ajani	Jnani
- Brahman is Sagunam	- Brahman is Nirgunam

a) Sarvata pani Padam

b) Sarvata Sruti mam loke.

- Sruti = Ears not vedas.
- Matu = Endowed with – possession.

c) Sarva prani loke – multitudes.

- Prani = Living beings.

d) Sarvam avrutya – pervading – sam vyapya.

- Bagawan is all pervading.

Anvaya :

Tatu jneyam sarvataf pani padam, sarvata shishi romukham sarvata srutimatu cha bavati loke sarvam avrutya tishtati

Technical :

- Saavayavam.
- Nirvavayavam.

Brahman in Nirguna version has to be discerned in entire creation how?

a) Whatever is non-variable in & through all variable names and forms.

- What I perceive is variable name and form, continuously changing at micro – macro level .
- Existence principle is invisible nonvariable – experienced alongwith Nama / Rupa.
- What is proof of experience of non-variable existence?

We say :

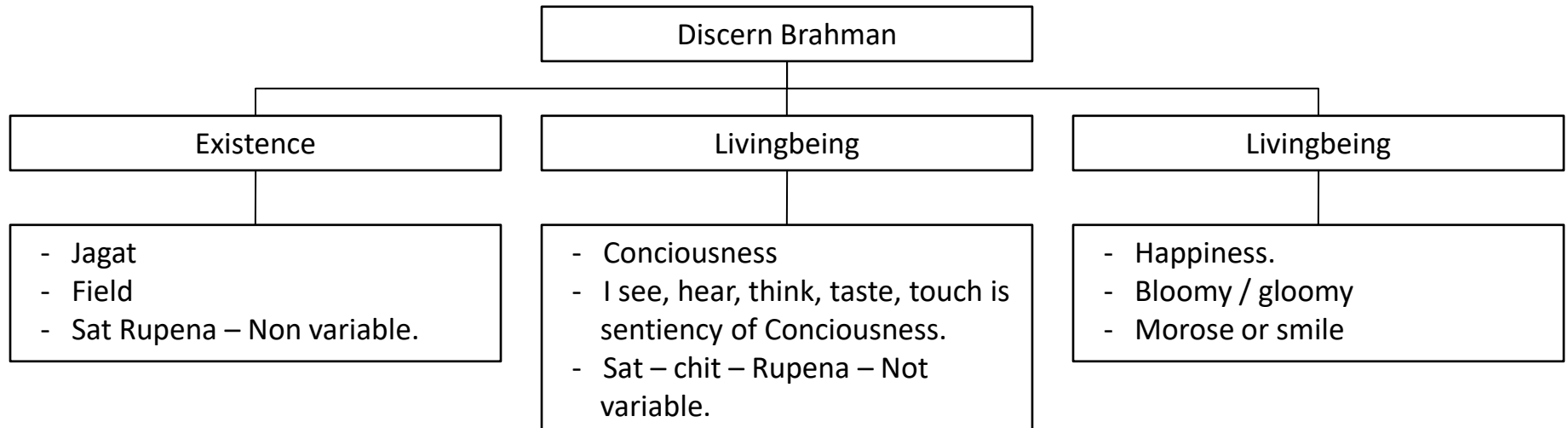
- There is, there are, I am...
- Verb of existence we use all the time – is proof of experiencing existence.
- It is not changing like Nama Rupa.
- Not arriving, departing, expanding, contracting...
- Non variable existence continues to be outside as Brahman...
- Is it Sagunam / Nirgunam?
Existence always Nirgunam.
- Attributes belong to Nama / Rupa. Nirgunas existence not after disappearance of world.

- Whether world is there or not, existence is Nirgunam.
- Screen



Nirgunam – whether movie is on or off.

- During Srishti or Pralayam.
- Discerning Nirguna existence is appreciation of Brahman. All over field. Discern, existence feature of Brahman.



Taittriya Upanishad :

- Asad eva guru labate anadi bavati.

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekha
sa ya evamvit asmallokatpretya,
etamannamayamatmanamupasankramati,
etam pranamayamatmanamupasankramati,
etam manomamayamatmanamupasankramati,
etam vijnanamayamatmanamupasankramati,
etamanandamayamatmanam upasankramati,
tadapyesa sloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of bliss.. Regarding this there is the following Vaidika verse.
[II – VIII – 12]

Drk Drishya Sloka :

अस्ति भाति प्रियं रूपं नाम चेत्यंश-पञ्चकम् ।
आद्यत्रयं ब्रह्म रूपं जगद् रूपं ततो द्वयम् ॥

*asti bhāti priyaṃ rūpaṃ nāma cetyaṃśa-pañcakam
ādyatrayaṃ brahma rūpaṃ jagad rūpaṃ tato dvayam*

Whatever exists has five aspects : existence, appearance, dearness, name and form. The first three aspects point to Brahman, as the one unchanging reality, the latter two, point to the world as multiplicity.

- Asti – bhat – priyam... belongs to Brahman.

- Nama rupa = world.
- Jnana Nishta Phalam = Means he does not loose sight of astibhati priyam in most provoking situations.

Advantages :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady wisdom. [Chapter 2 – Verse 56]

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४.१० ॥

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the 'fire of knowledge', many have attained my being. [Chapter 4 – Verse 10]

Introduction to 15th Verse :

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१५ ॥

Shining by the functions of all the senses, yet without the senses ; unattached, yet supporting all ; devoid of qualities, yet their experiencer.....

In verse 14 :

- Limbs associated – legs, ears, hands, eyes as though awayava of Brahman.

Fact :

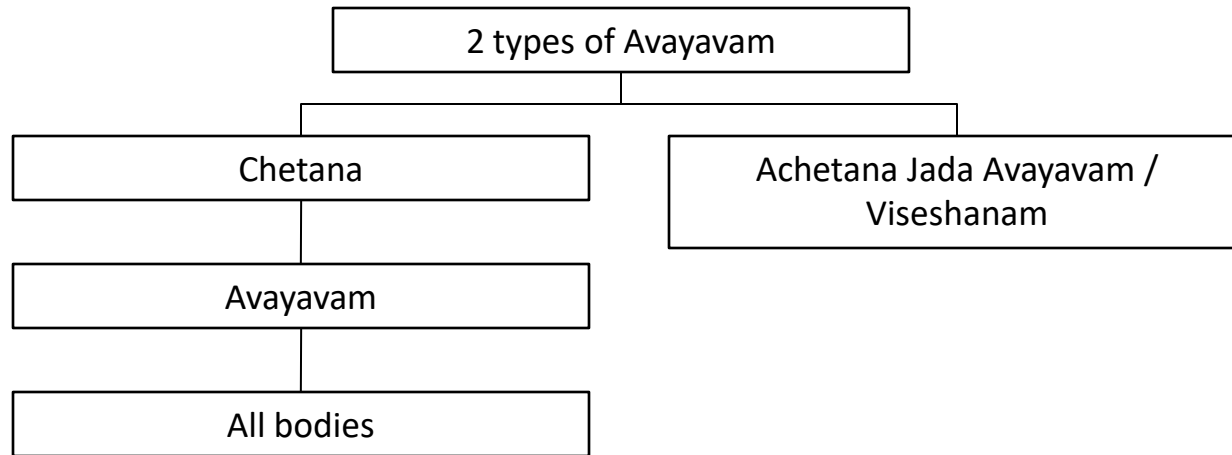
- Upadhi.
- Cycle is upadhi.

Adhyaropa :

- Deliberately uniting limbs with Brahman.
- Krishna didn't use word – seemingly associated.
- Visishta Advaitn (VA) commits blunder : Takes as world as Avayavam instead of Upadhi of Bagawan.

Bagawans definition in Visishta Advaitam (VA) :

- Chid – Achit visishta avayavi = Bagawan Narayana / Vishnu.
- Savayavatvam – with parts, with Visishtam.



They quote :

Purusha Suktam :

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशाङ्गुलम् । १

Sahasra-seershaa purusha-h sahasra-aksha-h sahasra-paath I
Sa-bhoomim viswatho vrittwa atya-tishtath-dhasangulam II 1 II

He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten 'inches' beyond. [Verse 1]

- Chapter 11 of Gita.
- Chapter 13 – 14th Verse – Gita

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

- Visishta Advaitam (VA) alone is the truth.
- Nirvisesha Advaitam (NA) – is Bluff. Doesn't exist.

Logic :

- Chetana – Achetanam Prapancha is Advayam – Viseshanam – part of Bagawan.

Visishta Advaitam :

- Once this Chetana, Achetana Prapancha goes away, then only.
- Bagawan is Nirgunam Nirvisesham.
- Prapancha never goes Chetanam + Achetanam – Nityam.
- During Pralayam Bagawan exists Saguna Visishta Advaitam.
- Sthita Kalam also Bagawan is Visihta Advaitam only Visishta Advaita Vishnu always there, Nirvisesham not there.
- Ramanuja came after Shankara.
- Visihta Advaitin existed during Shankara's time as Baskara matam – Bheda Abheda Vadi.
- Visishta Advaitam name came after Ramanujacharya.
- In Brahma Sutra + Brihadaranyaka Upanishad discussed by Sureshvaracharya.

Visishta Advaitin – Savayatva Shanka :

- Brahman is Visishtam, Savayavam may be a mistaken notion.

- Krishna talks about Nirvishesha Brahman.

Verse 15 :

- Sarva Indriya Vivarjitam.

Verse 14 :

- Sarvata Pani Padam Tatu. Best verse for Visishta Advaitin.

Verse 15 :

- Best verse for Shankara. Sarva Indriya Vivarjitam.
- Does not refer to Limbs / sense organs, Brahman free from creation + limbs.
- Is Avayavam – or Niravayavam correct?
- Was / Is / Will be Indriya Vivarjitam.
- Brahman Nirvesesham, Nirgunam all the time.

14th Verse :

- Brahman is Viseshya Advaitam all the time.

15th Verse :

- Brahman is Nirisheya Advaitam all the time.
- How contradiction?
- Which one to take?
- Resolved contradiction in 9th chapter Gita.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (Universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.
[Chapter 9 – Verse 4]

- World is in me.
- Saviseshyam all the time. Bagawan is eternally Saviseshyam in appearance seemingly.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Nirviseshyam all the time.

Technically :

Verse 14 :

- Vyavaharically drishtya, eternally Saviseshyam – Visishta Advaitu (Adhyaropa Drishti – caused by seeming Maya).

Verse 15 :

- Paramartika Drishtya, Brahman is always nirvisesha – Apavada Drishti.

What is fact?

- Therefore we give example of Svapna.

Page 326 – Introduction to Verse 15 :

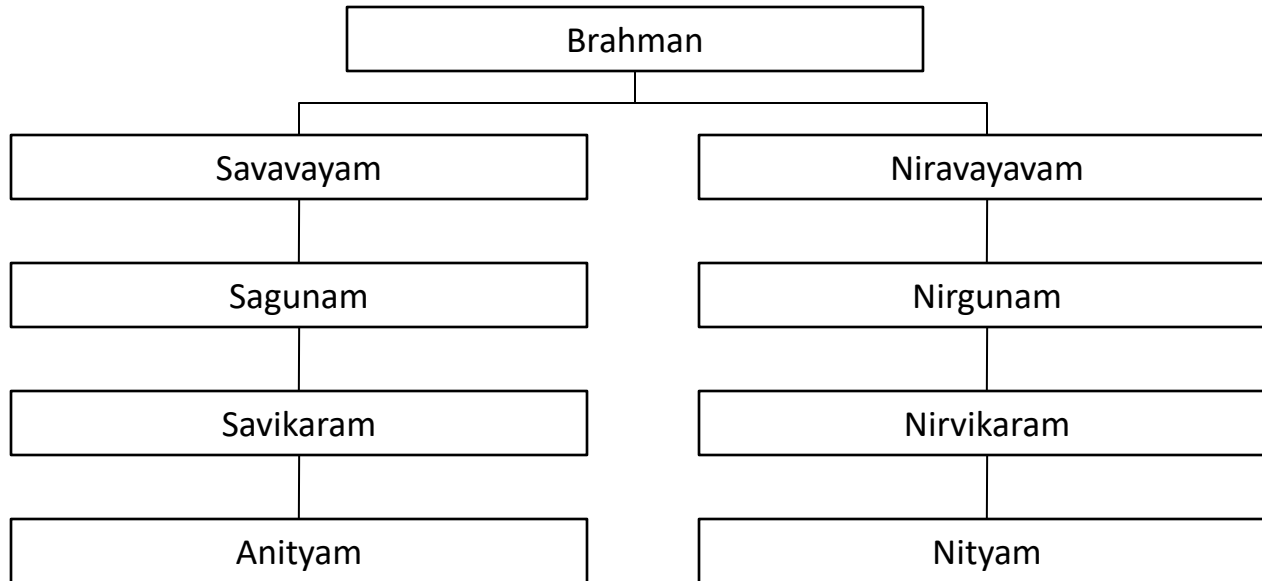
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सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

- Bagawan is one Chaitanyam Mahakshetrajna associated with entire, all pervading universe.

Shankara :

- Confusion / doubt can be created?
- Brahman associated with creation will be Sagunaha, world has attributes. If Sagunam all changes will affect Brahman.



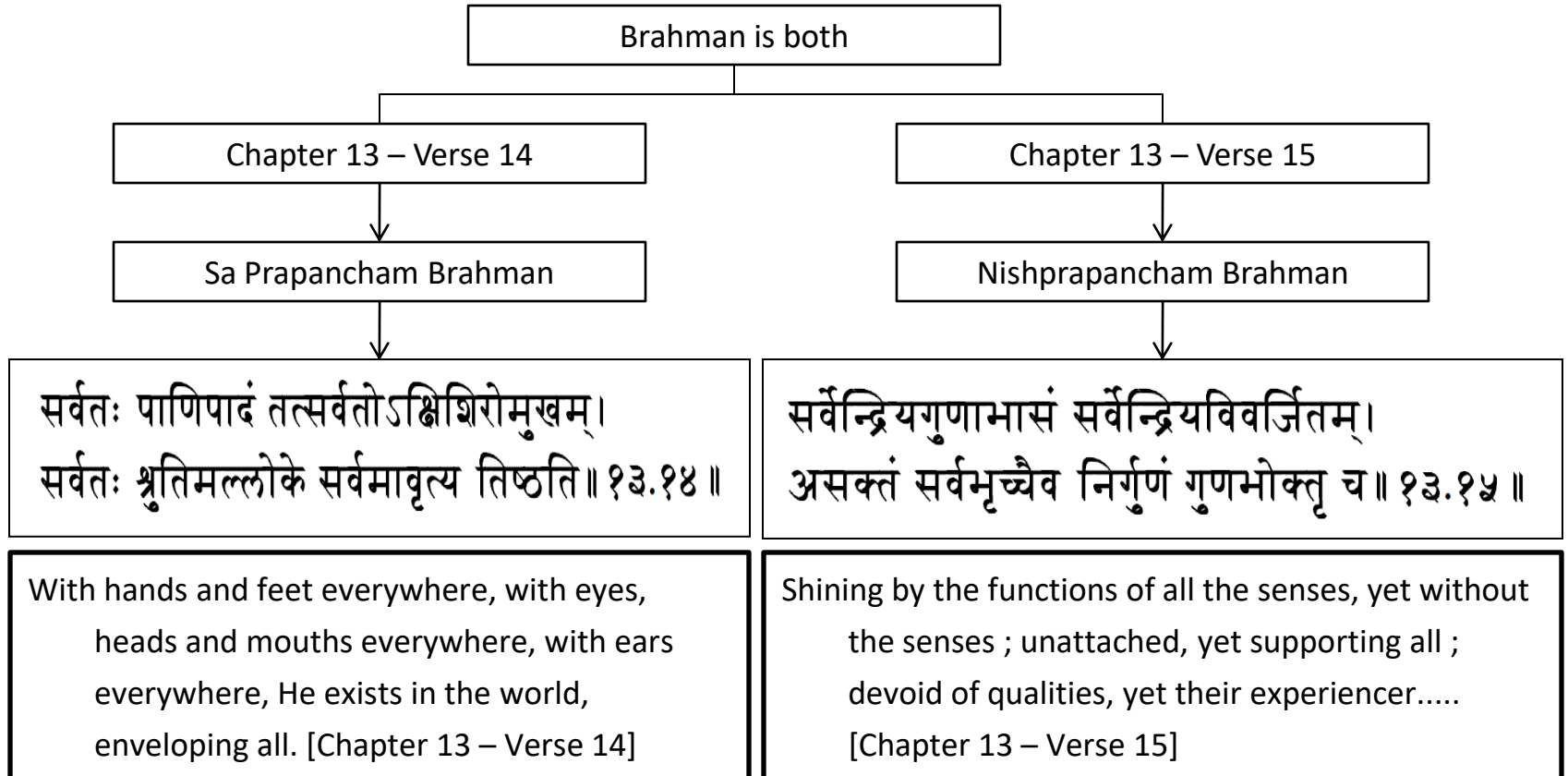
- World will also be associated with Brahman. Brahman will become Saguna and Savikaram if world belongs to Brahman.

Visishta Advaitin :

- World is integral part of Brahman.
- Brahman has to undergo change and does undergo change.
- Brahman = Parinami Upadana Karanam of universe.
- Brahman = Savikara + Sagunam and world is part of Brahman.

Shankara :

- Such a notion is a misconception because Upanishad says : Brahman is Nirgunam, Nirvikaram.
- Lord Krishna Negates world in 15th verse.



It is diagonally opposite – How?

- Similar to Chapter 9 – Verse 4 & 5.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (Universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Only way to resolve.

Jagat	Aham
- Mithya	- Satyam
- World experientially is in Brahman.	- Factually world – is not in Brahman.
- Accept experiential availability of world.	- Accept factual absence of world.
- Adhyaropa – Association of world with Brahman.	- Jagat Adhishtana Brahman – Nishprapancha Brahman. - Apavada.

- Significant introduction to Verse 15.
- Student may misunderstand, world is real part of Brahman, world integral part of Brahman and give world same reality as Brahman, Savisesha Advaitam.

Nirvisesha Advaitam :

- World is part of Brahman, but of lower order of reality.
- To communicate this idea is verse 15.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१५ ॥

Shining by the functions of all the senses, yet without the
senses ; unattached, yet supporting all ; devoid of
qualities, yet their experiencer.....

Unique Verse :

- Adhyaropa and Apavada side by side.

a) Sarva Indriya Guna Bhasam :

- Guna here - is function of sense organs.
- Vyapara
- Sarva Jnana Indriya Vyapara – seeing, hearing, tasting, smelling, touching.
- Sarva Karma Indriya Vyapara – walking, lifting, talking.
- Abasam – Appears alongwith Chaitanyam.
- Conciousness is experienced by all not in pure form but along with its functions.
- Seeing = Experience of Conciousness + eye function.
- Hearing = Experience of Conciousness + ear function.
- Combination of Brahman + function.
- Conciousness Anubava + Indira Vyapara Anubava simultaneously experienced.
- It looks as though functions are part of Conciousness.
- As though Conciousness is seeing, hearing.
- Conciousness exists – sense organs function.
- Aberration because of coexistence of Conciousness - Paramartika Satyam and sensory perception – Vyavaharika Satyam.
- Experience Conciousness as seemingly associated with sensory function Pratibodha Veditam Matam we may conclude, Conciousness is doing all functions – remove that doubt.

Krishna Says :

a) Adhyaropa :

- Conciousness is seemingly associated with sensory functions Sarva Indriya Guna Basam.

b) Apavada :

- Conciousness is not associated with sensory functions.
- Sarva Indriya Vivarjitam.
- But I am experiencing... which is called Mithya.

Mithya Definition :

- Yat Asatu, Basamanam Tan Mithya – Svapnavatu.
- What doesn't exist but we experience is Mithya.
- World is not there but we are experiencing it is called Mithya.

c) Asaktam Apavada :

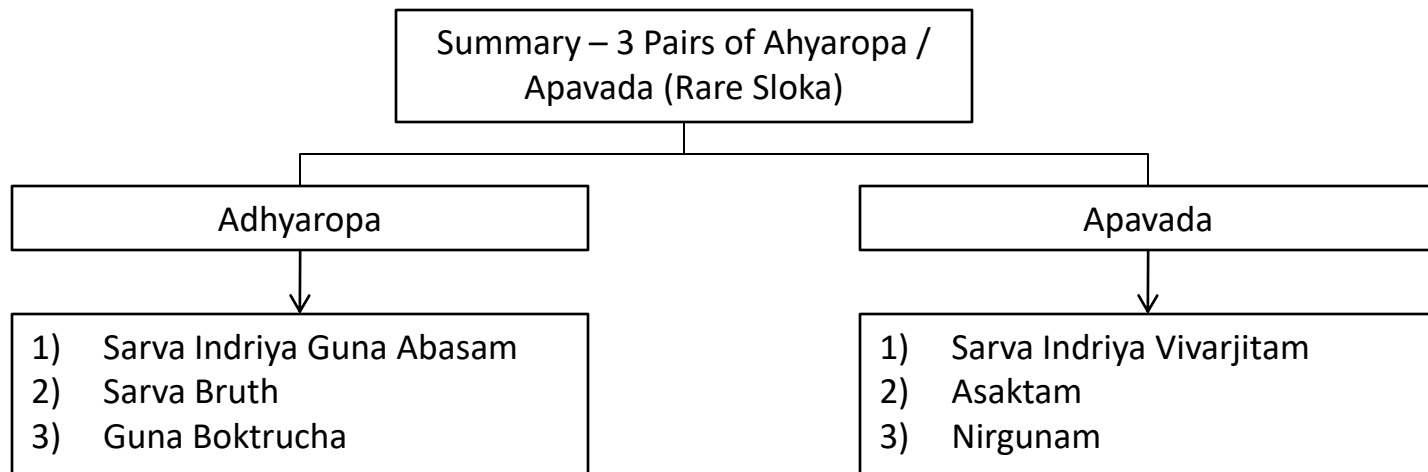
- Nirguna Brahma is not connected with anything.

d) Adhyaropa :

- Sarva Bruhtu, all are in Brahman.

e) Adhyaropa :

- Guna Boktrucha.
- Does not have any function but is experienter of all Gunas.



Word Analysis :

a) Sarva Indriyah : Bahya Karanam

- Jnaneindriya (5) – Karmeindriya (5).
- 10 Sense organs beginning with Stotram – ears..
- **Antakaram :**
Manaha – Buddhi.
- External organs seemingly associated with Brahman.
- Internal organs has seeming association with external organs (Upadhi). Sense organs can't exist without mind.
- When mind not associated, eyes open, blank look, don't register.

‘त्रीण्यात्मनेऽकुस्त’ इति मनो वाचं प्राणम्, तान्यात्मने-
ऽकुस्त ; ‘अन्यत्रमना अभूवम्, नादर्शम्,’ ‘अन्यत्रमना
अभूवम्, नाश्रोत्रम्’ इति, मनसा ह्येव पश्यति, मनसा
शृणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्षोर्भीर्त्येतत्सर्वं मन एव ; तस्मादपि पृष्ठत
उपस्पृष्टो मनसा विजानाति ; यः कश्च शब्दो वागेव सा ।
एषा ह्यन्तमायसा, एषा हि न ; प्राणोऽपानो व्यान उदानः
समानोऽन इत्येतत्सर्वं प्राण एव ; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇy ātmane’kuruta’ iti, mano vācam prāṇam,
tāny ātmane ‘kuruta’: anyatra manā abhūvaṁ nādarśam,
anyatra manā abhūvaṁ nāśrauṣam iti, manasā hy’eva paśyati,
manasā śṛṇoti, kāmaḥ saṁkalpō vicikitsā, śraddhā’ śraddhā,
dhṛtir adhṛtir hīr dhīr bhīr ity etad sarvam mana eva.
tasmād api pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaś ca śabdō, vāg eva sā; eṣā hi antam āyattā,
eṣā hi na prāṇo’pānovyāna udānaḥ samano’na ity
etat sarvaṁ prāṇa eva. etanmayo vā ayam ātmā,
vāṅ-mayaḥ mano-mayaḥ, prāṇa-mayaḥ.

Three he designed for himself means : The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absentminded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear – all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed. Prana, Apana, Vyana, Udana, Samana and Ana – all these are but the vital force. This body is identified with these – with the organ of speech, the mind and the vital force. [I – V – 3]

- Mind alone perceives. Hence part of sense organ.
- With mind & intellect, sense organs become Upadhi.

b) Guna Basam :

- Antah Karanam (2) / Bahish Karanam (10).
- Guna = Vyapara / Activity.
- Buddhi – Thinks / Determines / Decides.
- Mind – Doubting function.
- Ears – hearing – external Karanam.
- Consciousness appears to be associated with functions = Abhasa = Adhyaropa.

Example :

- Colourless Shiva crystal.
- Archana of flowers.
- Crystal appears red. In proximity of flowers.
- Conciousness – Seemingly is hearing, thinking, seeing.
- Avabasate = Seemingly.
- You seemingly appears to be beautiful – insult not compliment.
- “Sarveindriya guna abasam”.
- Through function of organs, Jneyam – Kshetrajna, seemingly doing all activities.
- I am free from all Vyapara.
- Brahman = Conciousness enclosed in Kshetram, Kshetrajna = Akarta, Abokta.
- In my presence, Jnana Indriyas, Karma Indriyas function.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranaah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranaah
caksusah - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- I don't do any action – In my presence, Jnana Indriyam function.
- Indriyams are Karta, Bokta.
- I am Akarta, Abokta – moment I understand this... chapter 5 – Gita - Pashyan.. Neiva Kinchit Karoti Yaha is clear.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth
think – seeing, hearing, touching, smelling, eating, going,
sleeping, breathing.... [Chapter 5 – Verse 8]

- Sense organs involved in hectic activities.
- Do I have Sanchita, Prarabda, Agami...
- Nityaopalabdhi Svarupa – Aham.
- Nitya Mukta Svarupa – Aham.
- This is take home message of Gita.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं होतदुत्तमम् ॥ ४.३ ॥

That same ancient yoga has been today taught to you by Me, for
you are My devotee and my friend. This is a supreme secret.
[Chapter 4 – Verse 3]

- Krishna re-enlivening Vedic message.
- To understand Gita supporting Pramanam should be Veda Pramanam not agama Vishnu / Shaiva / Devi.
- Bagawan not person but Nirgunam.
- Veda based Gita alone correct other philosophers goto Puranas, Agamas – personal dieties.

Important Quotation :

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः
प्राणेषु हृद्यन्त- ज्योतिः पुरुषः ; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव ;
स हि स्वप्नो भूत्वेमं लोकमति- क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau
lokāv anusañcarati, dhyāyatīva lelāyatīva,
sa hi swapno bhūtvā, imaṁ lokam atikrāmati, mṛtyo rūpāṇi. ॥ 7 ॥

Which is the Self? This infinite entity (Purusa), that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

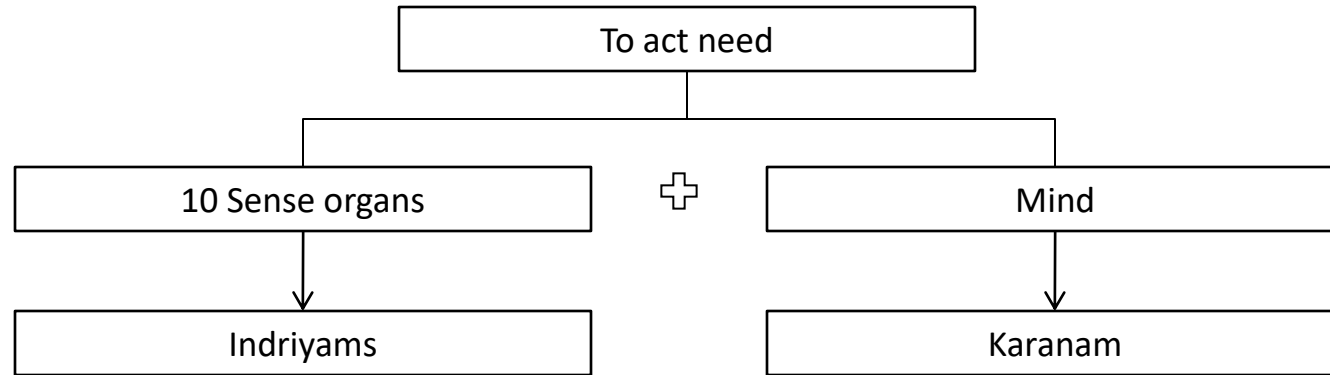
- Dhyati eva – Mind wandering
- Lelayati eva – Mind restless.
- One concludes I am wandering, restless.
- To avoid restlessness, practice Dhyanam – Chitta Vritti Nirodha.
- To quieten mind... mind is meditating but I say I am meditating.
- 2 statements made because of Adhyarupa.
- Transference of minds attributes to oneself.
- Atma seems to be restless / turbulent “Seems to be” – is Adhyaropa.
- Actually neither I am restless, turbulent, is meditation.

Claim :

- I can't be restless.
- I don't need meditation.
- “Eva” – Trillion \$ word.

If Purva Pakshi – Asks :

- Due to what reason do you say Atma is seemingly engaged in activity.
- Not actually engaged – why?
- Sarva Indriya Vivarjitam – why?



- Motion in pictures have no connection with screen.
- Asangoham hi ayam purushaha.
- Brahman not active because of activity of organs.

Shankara's reply :

- Atma has no instrument of action. Therefore actionless is logic – Indriya Vivarjitam.

Purva Pakshi :

- Why can't Atma do action without instrument?
- With knife cut Banana + eat or just eat.



Instrument

- Why not imagine – Atma can do activity without instrument?

Purva Pakshi :

Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah ।

sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Atma free from instrument, yet Karta.

Kaivalyo Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ ।

aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

- Atma has no legs – yet moves fast.
- Atma has no hands – yet handles.
- Pashyati Achakshuhu knows without mind.

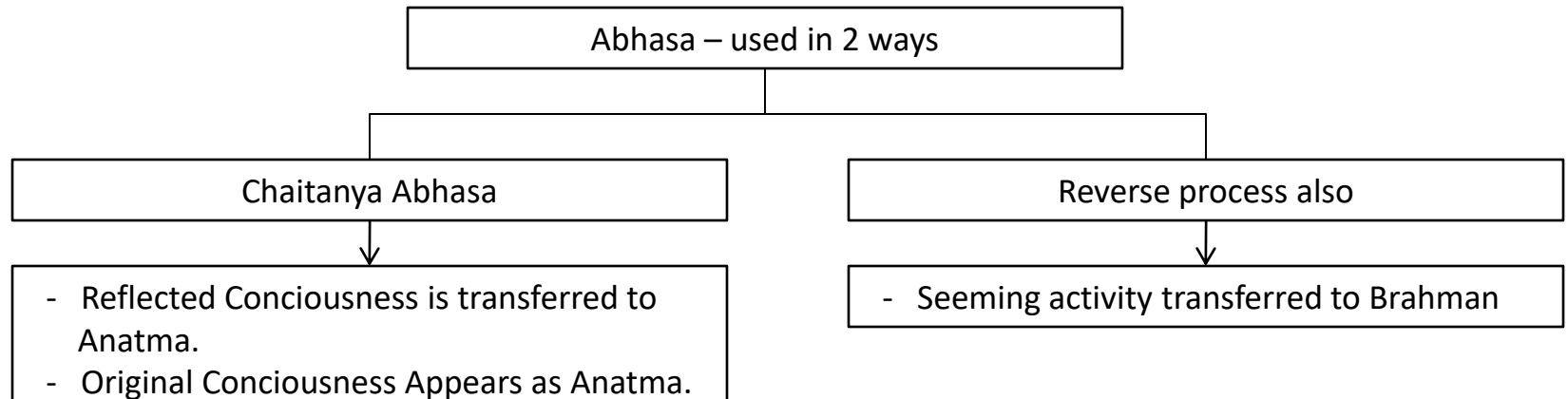
Shankara :

- Atma all pervading, formless, space like Conciousness – without Vikara – change.
- Shad Vikara Rahita, no Mr. Brahman.
- Vikara Rahita, hence incapable of Action.
- Heaven eternal – not logical born during Srishti kale...
- Artha vada portion – not factual.

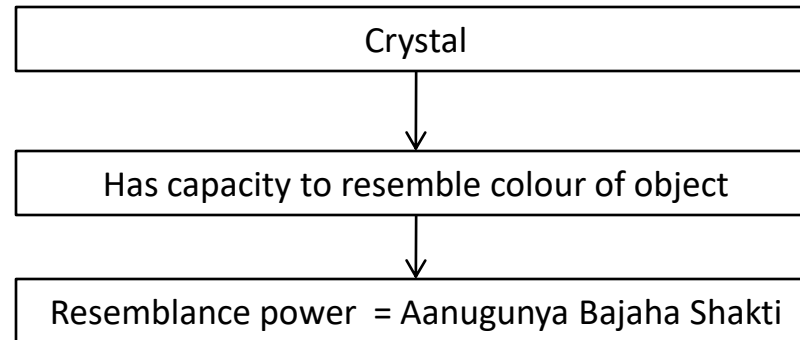
- Veda can't say Atma is eternal... contradictory... don't take literal meaning. Interpret eternity of heaven in relative way. Shouldn't contradict logic.

Sharanagathi :

- Never do of intellect.
- Not surrender freewill or logical thinking of intellect.
- Heaven has long life.
- Brahman can't be Karta.
- Its nature, avoids all activity.
- Precludes all activity.
- Brahman is Jananaha, Grahita...
- Should be interpreted without contradicting logic.
- All sense organs active because of presence and proximity of Brahman.
- Brahman alone lends existence to them.
- Brahman lends Chidabasa to mind and sense organs, otherwise mind can't entertain thought.
- In its proximity, actions take place. Brahman seems to have activity.
- Seeming's presence = Abhasa.



- Chaitanya Abasa of Atma transferred to Anatma.
- Vyapara Abhasa of Anatma Body / Mind / Intellect – Transferred to Atma (Function).
- Atma has nature of appearing active Sarva Indriya Upadhi Guna....
- Aanugunyam – Atma appear to be endowed with seeming activity.
- Taking Vyapara Abhasa.



- Crystal alone has resemblance power.
- Other objects do not have resembling power.
- Atma has resembling power.
- Resembling Anatma vyapara... because of resemblance, Atma appears to be Karta.
- Resemblance power of Atma revealed in Svetashvara Upanishad.
- I am Restless

↓

Atma

↓

Resembling restless mind = Resembling capacity of Atma. Revealed in Apani padi – Javano Grihita...
Svetasvatara Upanishad.

LECTURE 409

- Page 327 – middle para – verse 15.
- Jneyam = Brahman = Kshetrajana – Enclosed Consciousness in all living beings = Maha Kshetrajna.
- Sarva Indriya gunabhasam
- Sarva Indriya Vivarjitam.
- All indriyams activity together = Kshetram.
- Activity appears in Kshetrajna, because of proximity.
- Redness of flower
↓
Appears in colourless crystal
- Kshetram's Karmas appear in Kshetrajna
- When crystal appears to be red, it is really colourless.
- When Kshetrajna appears to be active, having all karmas, appears to be Karta, it is really Akarta.
- Kartrutva Abhasa is there in Kshetrajna.
- This is only Abhasa – not a fact.
- Kshetrajna continues to be Akarta.
- Said in Apavada – Sarva Indriya Vivarjitam.
- Atma has always no karma.
- Karma Indriya Bave – Karma Bavaha.
- Karma Bavaha – Kartrutva Bavaha.
- **Fact** : Atma is Akarta.

Purva Pakshi :

- Even though Atma has no karma Indriyas, why can't Atma do karma by itself – without instrument.
- **Impurity** : Take cloth and wipe or wipe by hand.

Atma	
Apada	Javaha
Without feet	Moves fast
Apani	Grahita
Handless	Handles everything
Achakshu	Pashyati
Eyeless	Sees everything
Akarna	Srunoti
Earless	Hears everything

Purva Pakshi :

- Atma becomes Karta, Bokta.

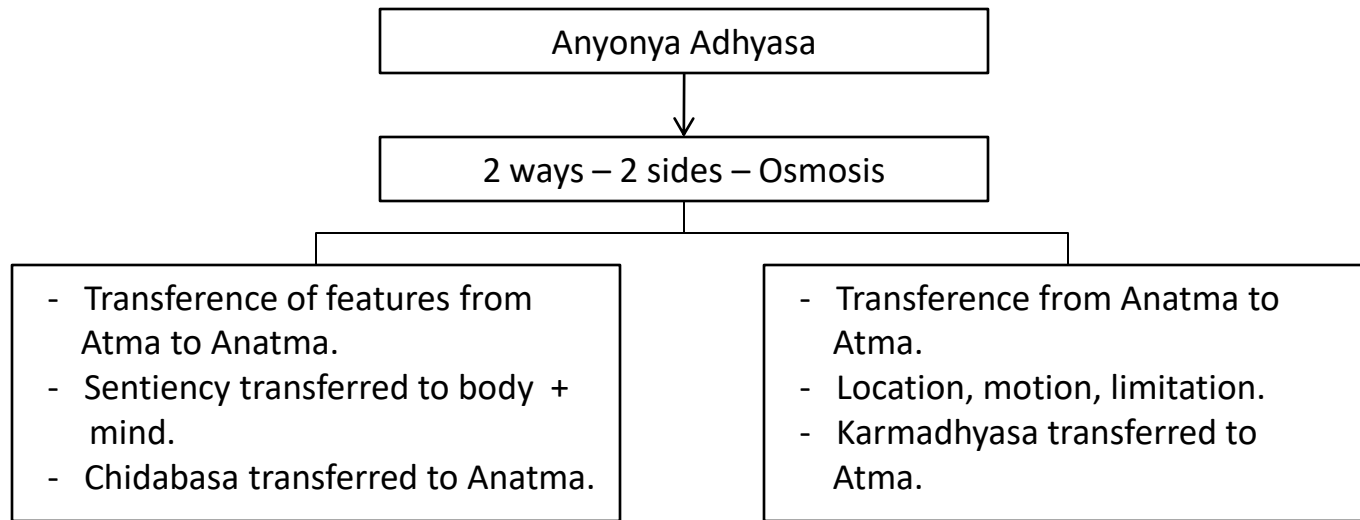
Shankara :

- Atma can take karma Abhasa power of Atma to reflect karma of Kshetrajna makes Atma appears as Karta.

Atma / Kshetrajna	Kshetram
<ul style="list-style-type: none"> - Has power - To take reflection of Action / Karma - Not original action. - Reflecting capacity presented as Javanaha, Grihita. 	<ul style="list-style-type: none"> - Takes reflection of Chaitanyam.

- Sarva Indriya Upadhi Guna taken by Atma.
- Atma has capacity to take reflection faculties of all Gunas (Assumes, Takes, Abhasa).

- Atma acts as though because of this power.
- Crystal – Red as though
- Atma – sees as though but has no action.



- Anyonyasmin anyonyasya atmatam
Anyonya dharmascha adhyascha
- False transference indicated in svetasvatara upanishad mantra.

Fact :

- Seeming transference - not Actual.
- Taittiriya Aranyakam – Chapter 1 – Verse 11.

4 Statements :

1) Ando manim avindatu :

- Blind sees precious stone.

2) Tasmin Anguli Avayatu :

- Held by person without fingers.

3) Agriva – Pratya Munchayatu :

- Neckless person wore as necklace.

4) Tangjingva Yadaschaha :

- Described by tongueless person.
- Don't take literally.
- Atma all pervading, no place to move to therefore adhyasa not fact.
- Hence sarva indriya vivarjitam.
- Atma is without function of Indriyas.

2nd line of Verse :

Adhyaropa	Apavada
<ul style="list-style-type: none">- Sarva Brutu.- Without connection Atma holds, supports everything. <p>4 Example :</p> <ul style="list-style-type: none">- Akasha- Svapna- Rajjusarpa – Rope- Sand – Mirage water	<ul style="list-style-type: none">- Asaktam- Atma has no connection with anything.- Karna Varjitam.- Atma doesn't have any instrument.

- Hence Brahman doesn't have contact with anything.
- Sarva Samslesha (Connection / Sanga) Varjitam.

Examples :

1) Akasha :

- World of objects – Dvaitam disadvantage.
- Rain does not wet Akasha.
- Only to convey Asangatvam use example.

2) Rope – Snake :

- Not contaminated by poison.

3) Waker :

- Supports dream world.
- Dream rain doesn't wet waker.

4) Dry sand - Mirage Water :

- Similarly Brahman supports everything but doesn't have any connection (Partless).
- How do you know Brahman supports everything?
- World does not exist by itself Mithya.
- Whoever supports existence is supporter of Mithya.

Supporter (Tends existence)	Supported (Borrows existence)
<ul style="list-style-type: none">- Dry sand- Waker	<ul style="list-style-type: none">- Mirage water- Dreamer.

- Waker lends existence to dream.
- Not 2 – therefore advaitam.

Dakshinamurthy Stotram :

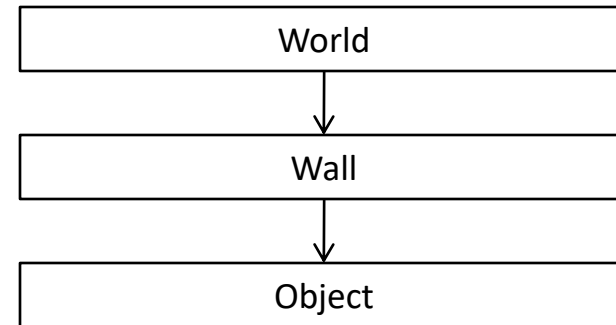
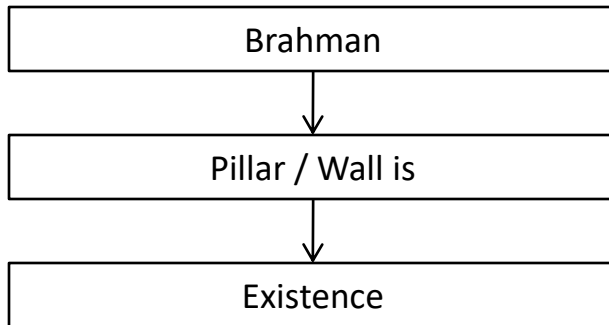
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

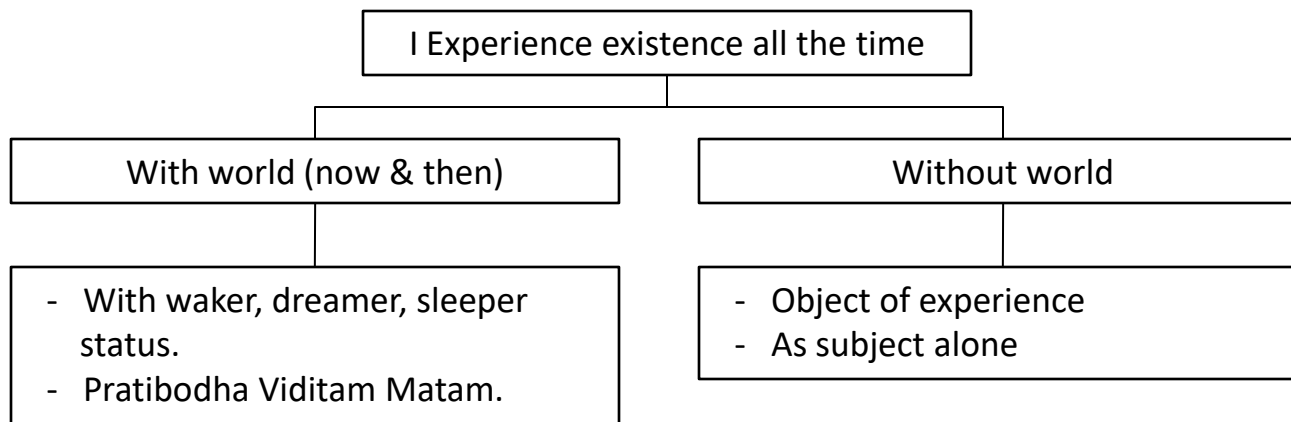
Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

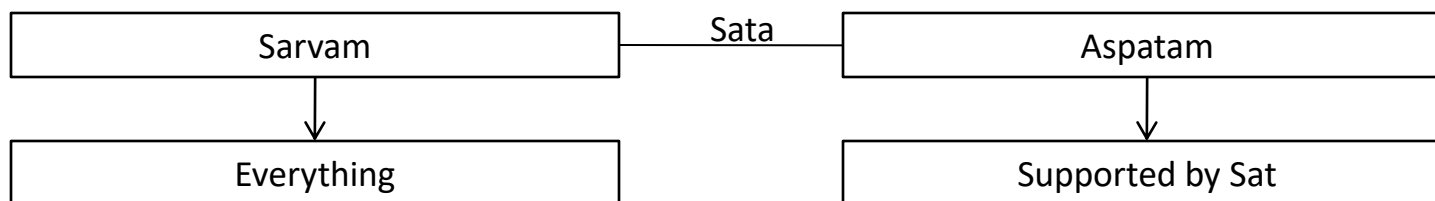
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Whenever I experience, anything experience 2 things :





- Brahman Anubava need not work for need correct Brahma Jnanam.
- Brahman supports everything by lending Sat.



- Everywhere, everytime, there is persistence of cognition of existence (Brahman) – Sat Buddhi Anubava.
- Like Mirage water can't have world without existence – Brahman.

Sarva Brutu :

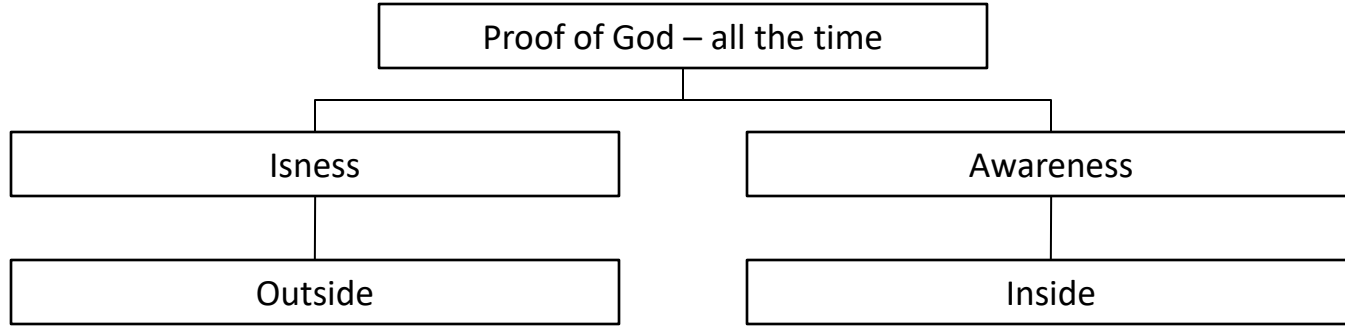
- Brahman supports everything by isness.
- Sarvam vibarti (supports) iti sarva brutu.
- Brahman is ever evident externally as isness.
- Brahman is ever evident internally as awareness, witness of every experience.
- Every experience proves witnessing awareness.

Adhyaropa :

- It is witness of every Guna in the mind.

Apavada :

- Witness not touched by any guna “very beautiful.”
- Following is another clue for Brahman – Jneyam, for knowledge of existence of Brahman.
- What is proof of God?
- Science = Still wondering if god exists.



- If no god, questioner will not be existent nor will he grasp the answer.

Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥

*Asanneva sa bhavati, asad-brahmeti veda cet,
asti brahmeti ced-veda, santam-enam tato vidur-iti,
tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya.*

If he knows Brahman as non-existent, he becomes himself non-existent. If he know Brahman as existent, then (they) the world knows him to be existent. Of the former (Anandamaya-kosa), the Self is the essence. [II – VI – 1]

Example :

- **Dravida Kazagam on Beach :**
 - Atheist
 - Let god come & prove within 3 minutes.

Nirgunam :

- Jneyam Brahman is free from 3 Gunas (Rahitam / Varjitam).
- Sattwa + Rajas + Tamas = Maya.
- Brahman = Maya Varjitam all the time.
- Maya does not exist independently borrowed from Brahman only.
- Maya appears as Prapancha.
- Maya is not in Brahman.
- World not in Brahman.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Brahman = Nirmaya, Nishprapancha, Nirguna all the time.
- Without being existent, it appears in front of me with borrowed existence.
- Mandukya Upanishad - 3rd chapter Advaita Prakaranam explains 4 features of Maya.

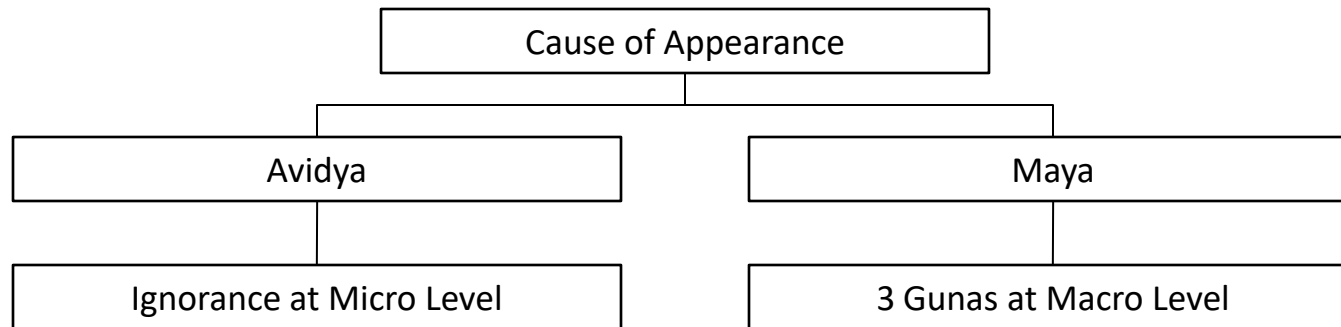
- a) Does not have existence.
- b) Does not have origination.

- Ajati vada – refuted.
- Logically establishes – Mithya can't have origination.

- Sat Karya Vada, Asat Karya Vada, Karma Theory Vada, for origination of world will not work.
- Vedic Karma theory is temporary consolation.
- Can't logically explain creation. Karma fails to explain origination.

c) Mithya has appearance with borrowed existence.

d)

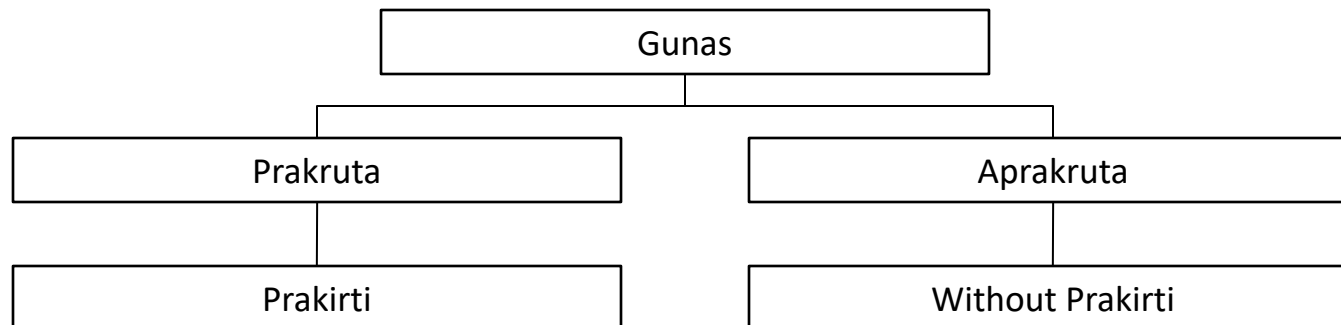


- Hence Brahman is Nirmayam, Nirgunam, Nisrapancham.

Rama Raya Kavi :

- “Bashyarthha Prakashaka”.
- Elaboration & Comparison of Shankara & Ramanuja commentary on Gita.
- Nirgunam – uttered by Krishna – must be explained.

Visishta Advaitin :



- Brahman always Sagunam, Vishnu, Narayana.
- Nirgunam does not exist.
- Atato Brahma Jingyasa = Narayana Jingyasa.
- How they interpret Nirguna in Gita?

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

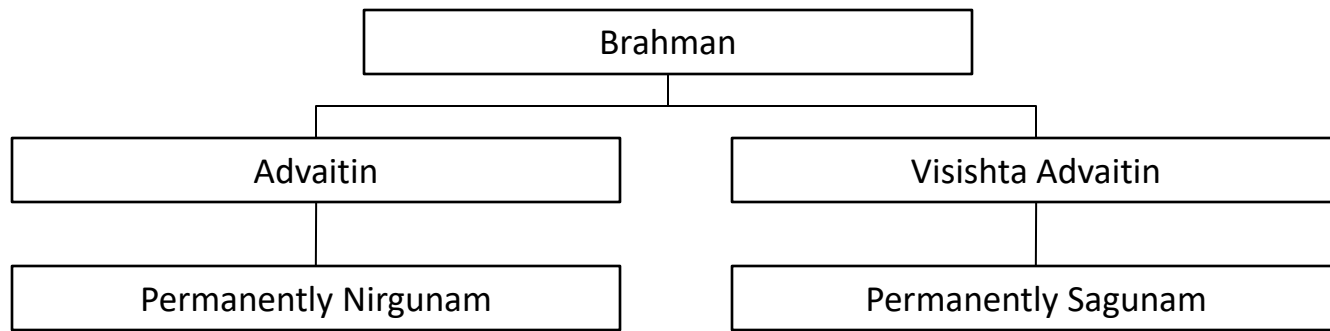
God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Visishta Advaitin :

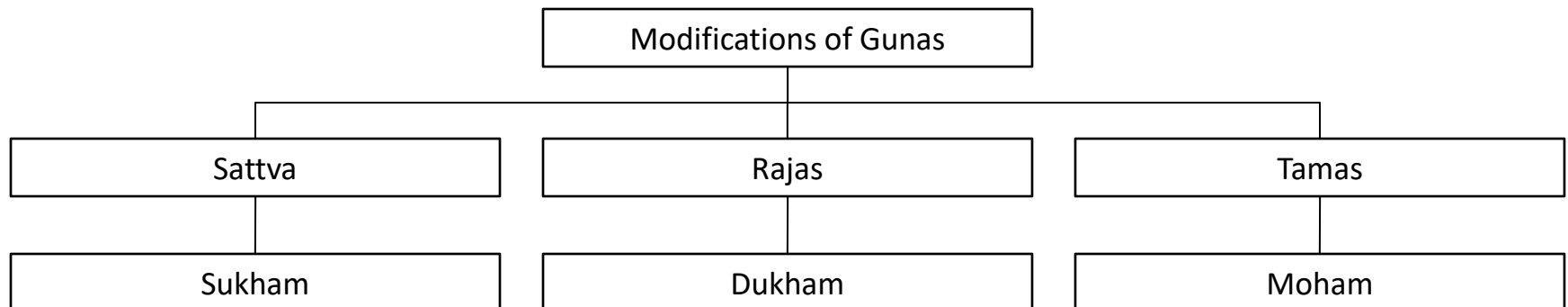
- Brahman – does not have Sattwa / Rajas / Tamas, Prakruta Guna which belongs Prakrti or Maya.
- W.r.t. Prakruta, Prakrti, Brahman is Nirgunam.
- Brahman has Ananta Kalyana Guna satyakama, Satyasankalpaha, called Aprakruta guna – Aprapta Guna.
- Brahman = Sagunam with Aprapta Aprakruta Guna.
- Rama Raya Kavi : No Pramanam for Aprakruta Guna.

Guna :

- Only source is Prakrti.
- Other than Prakrti no Shastra Pramanam.



- 1st Apavada here and 2nd Adhyaropa.
- Even though Brahman has no Guna, Brahman is Guna Boktrucha.
- Experience / illuminator of Satva, Rajas, Tamas, Maya principle of universe.
- Brahman as Sakshi, Kshetrajna, chaitanyam witness, experiences, illumines all Gunas.
- Boktru = Upalabdhau = Expeirencer.
- No will, no action involved by presence reveals Gunas.
- How Brahman experiences Gunas?
- Chaitnayma doesn't, can't experience Gunnas directly.
- Gunas are Apratyaksham.
- 3 Gunas converted into 3 varieties of thoughts, 3 modifications Parinami / Pravirti – modifications of Gunas.



- 3 modifications – not accidental but triggered by the objects of world.
- Shabda, Sparsha, Rupa, Rasa, Gandha.

3 Kshetra Vrittis :

a) Satva Parinama :

- Some one praises you – you are wonderful - you have Satva Parinama.

b) Raja Parinama :

- You are not good – you have Raja Parinama.

c) Moha Parinama :

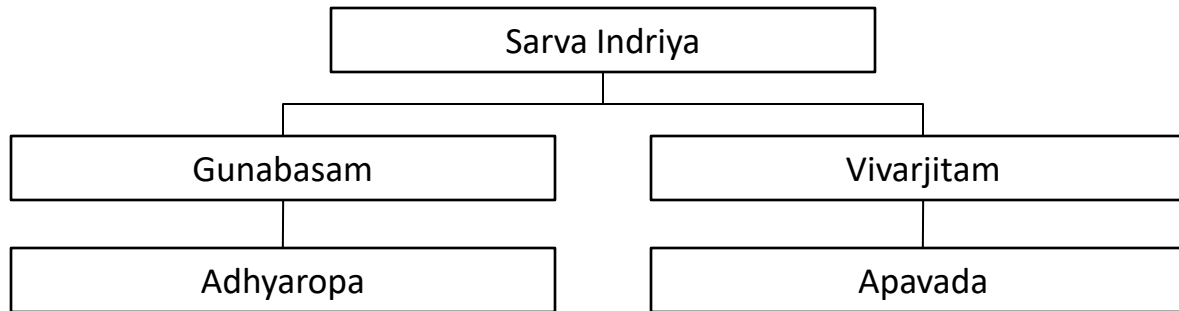
- I don't know how to respond to you – Moha Parinama



Witnessed, experienced, illumined by Kshetrajna, Brahman as Sakshi chaitanyam.

3 Pairs of Adhyaropa + Apavada in one verse :

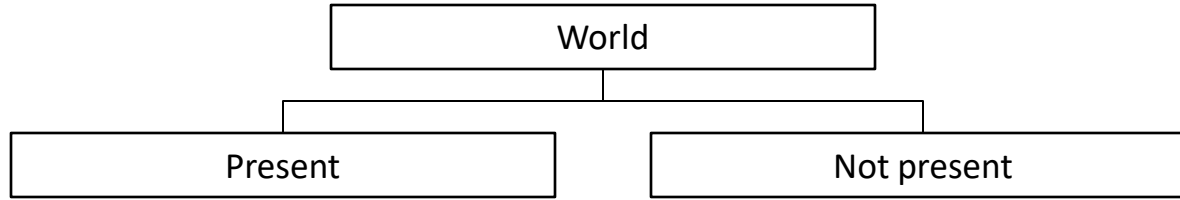
a) Sense organs :



b) Emotion :

Sarva Brut	Nirgunam
- Adhyaropa	- Apavada
- Present	- Not present

c)



- Very profound verse.

Anvaya :

Tatu Jneyam Brahman, Sarvendriya gunabasam,
sarva indriya vivarjitam, asaktam, sarva brutu,
nirguna guna boktrucha bavati.

Verse 16 :

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१६ ॥

Without and within (all) beings, the 'unmoving' and also
the 'moving' ; because of its subtlety unknowable ;
and near and far away – is That.

- Brahman not available for verbal description because 5 conditions of Shabda Pravirti Nimittani not there.
- Jati, Guna, kriya, sambanda (Page 324 & 325).
- Words can be used Indirectly to reveal Brahman.
- Paradoxical language – moving – not moving.
- Far away – near by.
- Paradox used to stun intellects thinking capacity and objectification tendency.
- Mind relaxes and abides as subject. Not nothing. Stops seeking, reaches goal, seeker happens to be sought.
- Paradox indirectly helps me to abide as Brahman.
- 16th verse – series of Paradoxes.

Page 328 – Verse 16 :

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१६ ॥

Without and within (all) beings, the 'unmoving' and also the 'moving' ; because of its subtlety unknowable ; and near and far away – is That.

- Verse 13 – 18 – 6 verses – Jneyam = Brahma varnanam.
- Not verbal description – direct revelation.
- but Paradoxical description – indirect revelation.
- If both direct and indirect description not possible, shastra will become redundant.

Methods to reveal Brahman :

1) Nisheda Mukha Upadesha :

- Negate everything.

2) Karana – Karya :

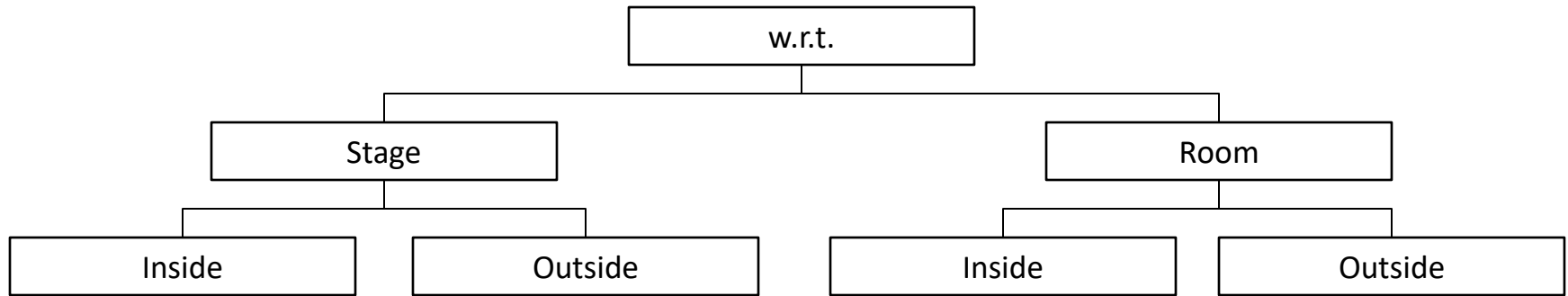
- Sathya – mithya sambanda.

3) Language of Paradox :

- Intellect can't grasp Brahman.
- Stuns intellect, and words don't allow intellect to classify, categorise.
- Paradox will never allow intellect to categorise Brahman.
- Intellect gives up. Stops grasping when it is graspable, it becomes object.
- When intellect stops, what is left is grasper Brahman.
- This is methodology, gist of sloka.

a) Bahihi Antah cha – butanam :

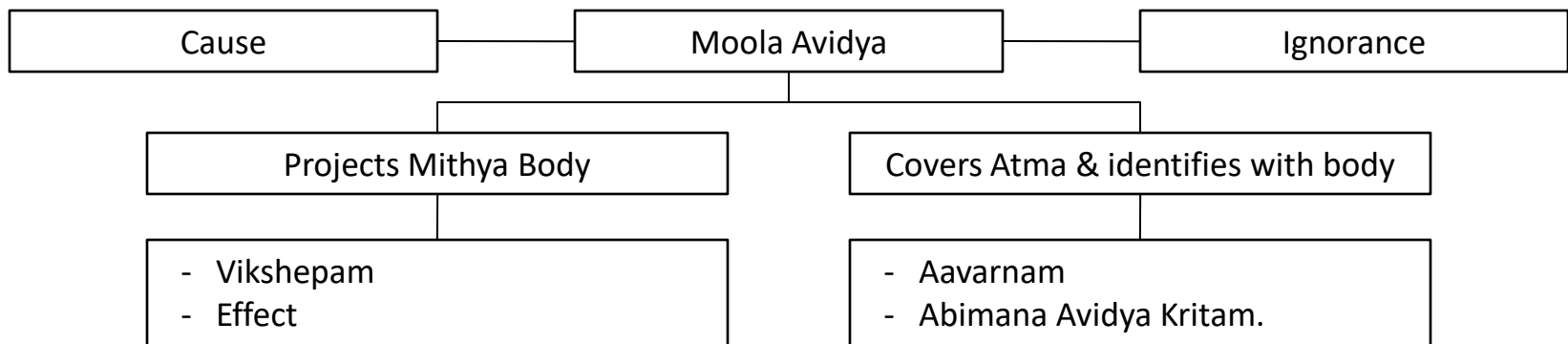
- Brahman outside and inside. Need reference point.
- No absolute or inside. It is relative concept.

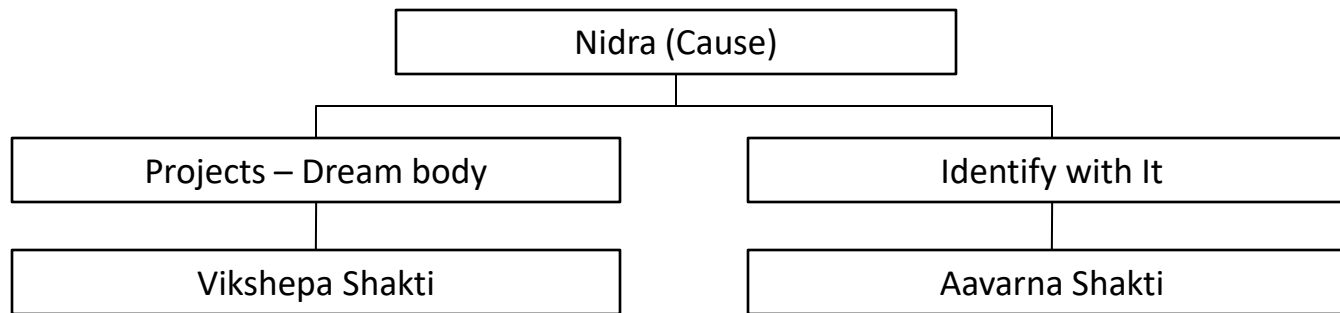


- Are you inside / outside – always ask – with what standpoint.

b) Butaha :

- Physical body – skin.
- W.r.t. (Apekshya) skin – inside – outside.



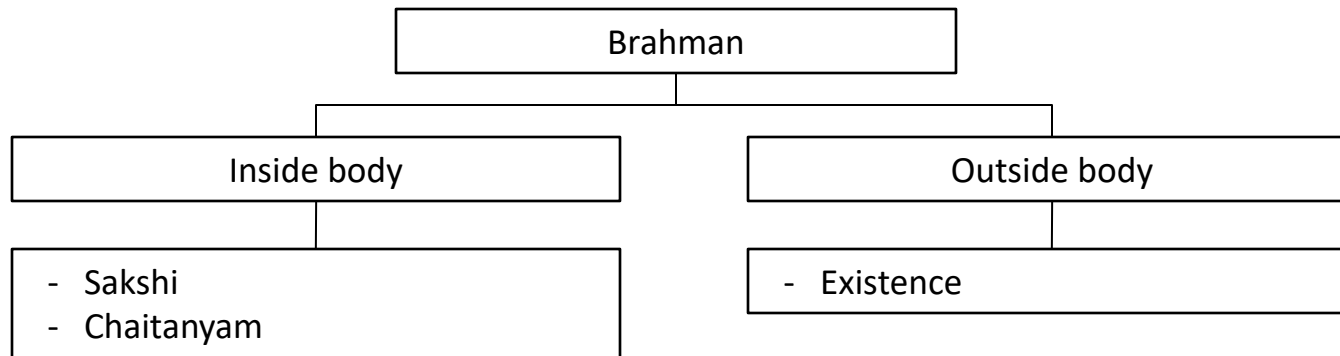


- W.r.t. body as boundary, Atma, Brahman is categorised as inside the body – chit – chaitanyam outside the body – sat.
- Only w.r.t. chaitanyam, we say Atma is inside the body.
- Inner self = Pratyagatma



Not existence but Conciousness.

- Taking Brahman as Pratyagatma = Chaitanyam Sakshi.



- Drk – Drishya Viveka reveals Atma only as inside.
- Rupam – world Drishyam, body, mind, thought, silence – Drishyam.
- Only I am subject. Sakshi – Atma is revealed.

- Learning not complete.
- When Atma is understood as Sakshi, it is only inside – finite entity.
- Antaratma – Sakshi – gives idea of finitude – not infinitude.
- Drk – Drishya Viveka – not complete.
- It should be followed by Major step.
- I am in the form of Sakshi chaitanyam but in the form of existence also. Inside and outside also.
- I am in the farthest moon lending existence to the moon.

(1) Chittam / Chaitanyam	(2) Existence / Satyam	(3) Ananda
- For Aparokshatvam	- For Sarvagatvam	- Purushartatvam - Goal of Humanbeing - Rasagulla – Carrot Taittiriya Upanishad : - <i>Raso vai sah.... [II – VII – 2]</i>

यद्वै तत् सुकृतम् । रसो वै सः ।
 रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
 को ह्येवान्यात्कः प्राण्यात् ।
 यदेष आकाश आनन्दो न स्यात् ॥ २ ॥

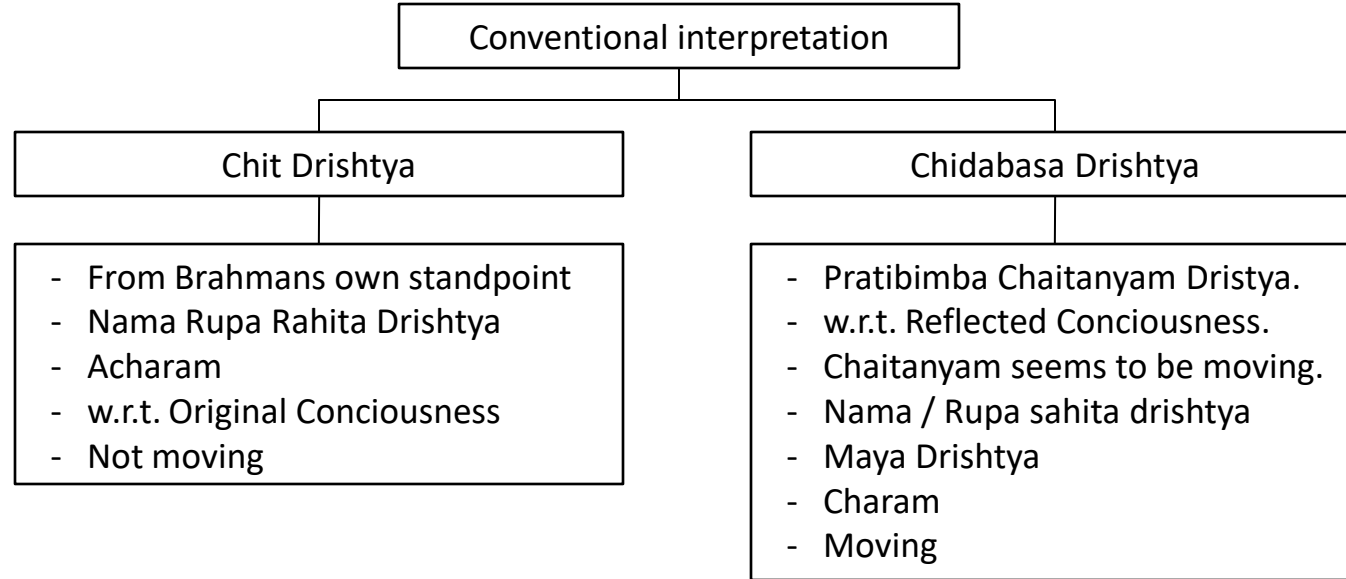
yad-vai tatsukrtam raso vai sah,
 rasagm-hyevayam labdhvanandi bhavati,
 ko hyevanyat-kah pranyat
 yadesa akasa anando na syat, esa hyevanandayati II 2 II

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

- No one wants Sat, chit, all want Ananda.
- Anandagiri says thus.

2nd quarter of Mantra :

Charam	Acharam
Mobile	Immobile
Moving	Nonmoving

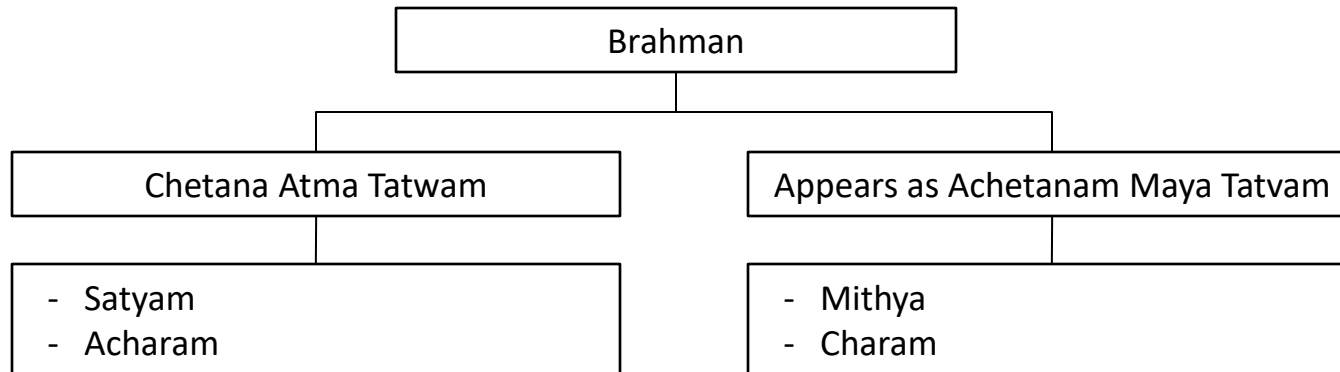
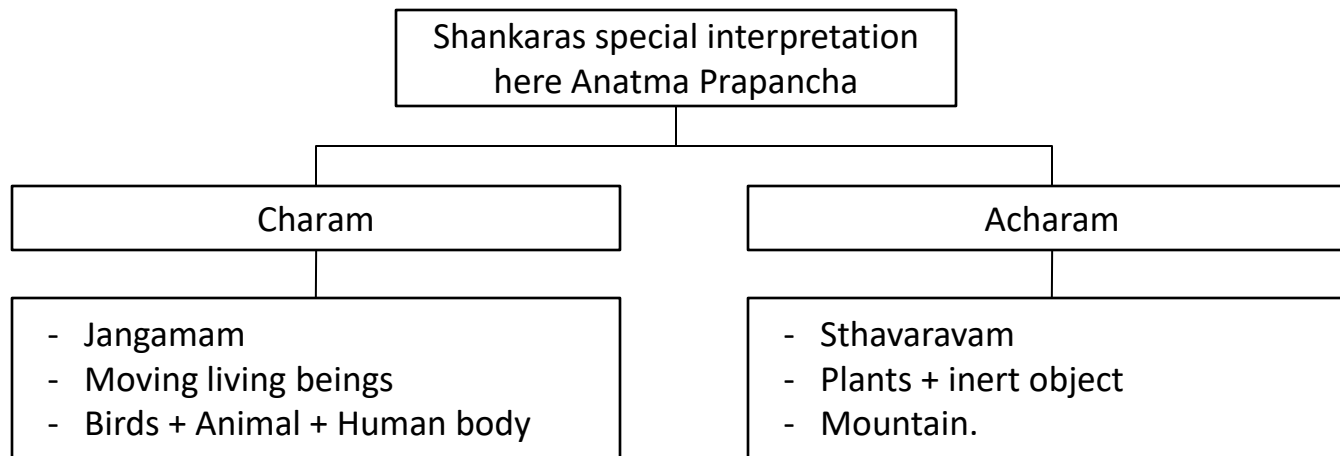


Katho Upanishad :

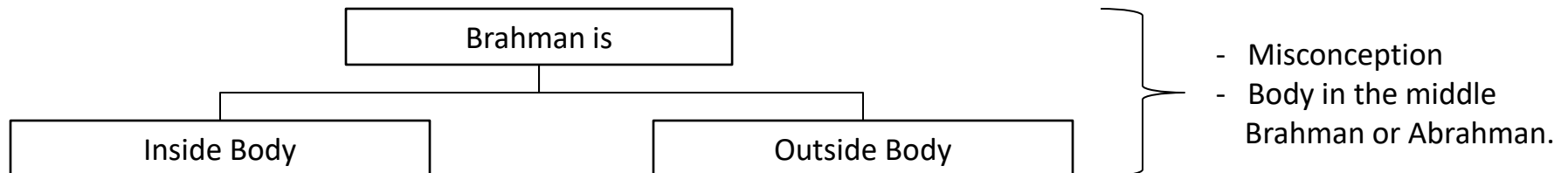
आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,
Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [II – VII – 2]



- Mithya Jagat also brahman otherwise there will be finiteness, duality.

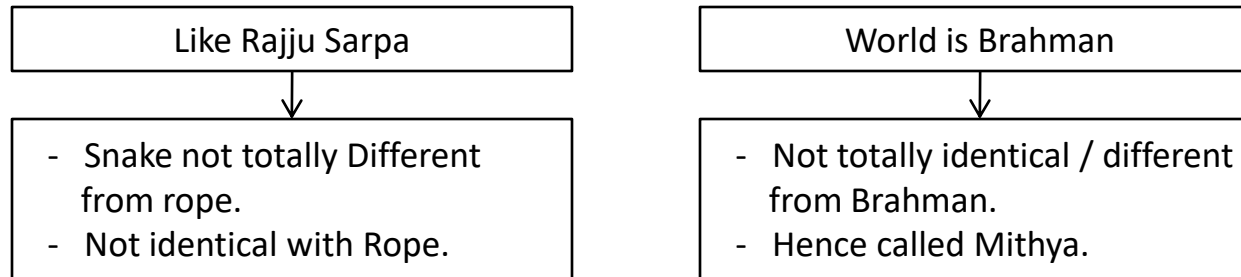


- Body different from Brahman is Misconception.
- In – inside – outside body being Brahman, Body will become Non Brahman.

- This misconception is avoided by Charam – Acharam.
- In between body also Brahman.
- Mithya Shariram = Dehabasa – appears – factually not there.

b) Tat eva jneyam :

- That is Brahman.

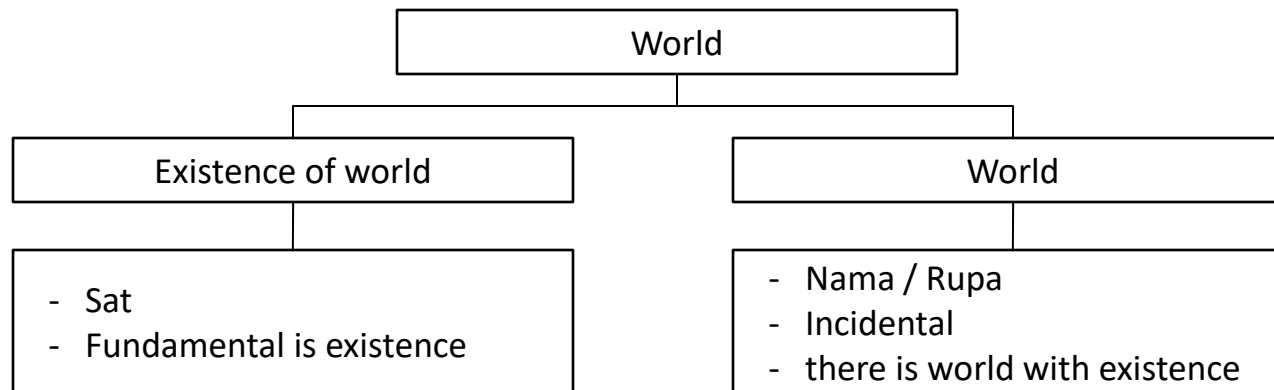


3rd Quarter :

c) Sukshmatvat tat vinyam :

Question :

- If Brahman = Shariram, Body, World we experience Body world all the time, then everyone should say – I know Brahman why study?
- If everything is charam – acharam, in empherical world, moving and non-moving – body is Brahman – why we don't know?
- Everyone is experiencing Brahman in form of world.



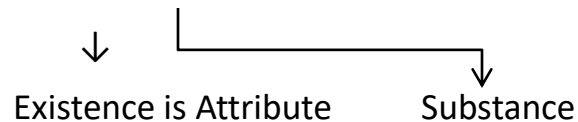
- There is existence with incidental world (Nama Rupa).

- Which is Fundamental – Incidental



- We don't understand above.
- We reverse it :
World is fundamental – Existence is incidental.

- Existent world is there.



- Big blunder / misconception.

Right Vision :

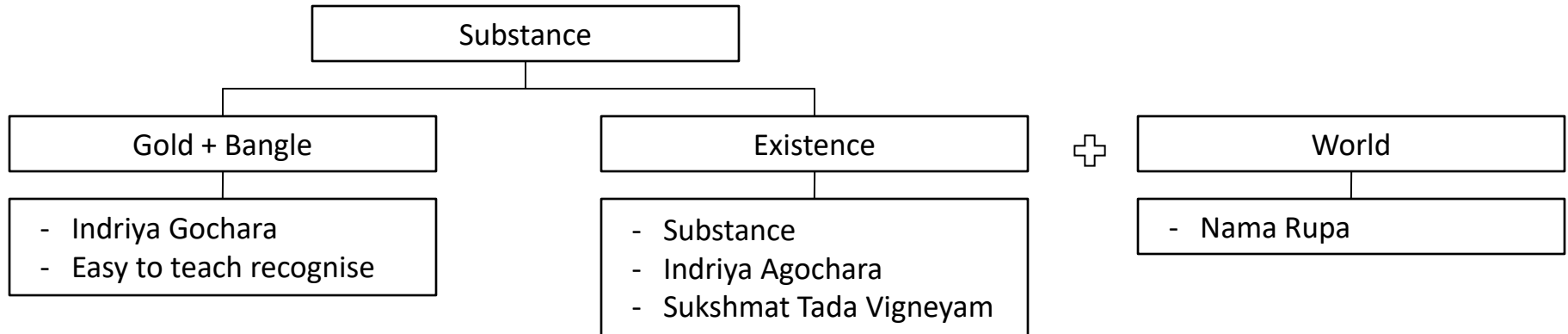
- Existence is there as ultimate truth – world is Mithya – appearance.
- Existence = Substance – Noun Independent.
- World is attribute, dependent, mithya.

Swami Dayanand :

- Gold as attribute – Golden Bangle – is Samsara.
- Gold as substance – Bangle Gold – is truth.
- Gold has become Adjective.
- Bangle given substantiality.

Existent	World
<ul style="list-style-type: none"> - Attribute - When world is not there, recognise existence. 	<ul style="list-style-type: none"> - Substance. - Wrong attribute given to world.

- When world is there we recognise existence as attribute of substance called world.



Prakriya :

Karanam (Gold)	Karyam (Bangle)
<ul style="list-style-type: none"> - Tangible - Recognisable upto certain level - Satyam 	<ul style="list-style-type: none"> - Non tangible - Mithya - Non substance - Weight of gold only.
Brahman	World
<ul style="list-style-type: none"> - Karanam - Nontangible - Non substantial - Indriya Agocharam - Sukshmatvat – like Akasha (Vyoma Vatu) 	<ul style="list-style-type: none"> - Substantial - Weighty - Tangible

Sarvabasam :

- Appearing in form of all bodies.
- We can experience existence alongwith Nama Rupa.
- Can't experience existence by itself.
- When we take existence as attribute of world – commit mistake “Both – Nama Rupa”.
- Without Nama Rupa – Existence exists, can't experience.
- Jneyam Brahman = Unknowable.
- What Jneyam – Avigneyam (Unknowable) – Paradox.
- Wise know – without knowing = Avigneyam.

Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that ‘I know it well.’ But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 – Verse 2]

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 – Verse 3]

- I know Brahman (through shastra as Pramanam) without knowing it as object of experience.
- I claim Brahman – without objectification.

Shankara Adds :

- Avidusham – Avigneyam
- Vidusham – Vigneyam
- Both Ajani + Jnani experience same world.
- How Jnani knows it?
- Brilliant commentary.

Ajnani	Jnani
<ul style="list-style-type: none">- For ignorant with laukika chakshu.- Unknown- Everything is world.- Sarvam Jagat.- Sees Nama Rupa Jagat with existence as property / attribute of Jagat.	<ul style="list-style-type: none">- For wise with Shastra / Jnana chakshu / Ved chakshu.- Knowable as “I”.- Everything is Brahman. <p>Isavasya Upanishad :</p> <ul style="list-style-type: none">- Isavasya Idagum Sarvam... [Verse 1]- Sarvam Brahman- Sees existence with Nama Rupa. <p>Gita :</p> <ul style="list-style-type: none">- Ya Nish sarva butanam .. [2 – 69]

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

Gita :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ २.६९ ॥

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69] 362

What makes the difference?

- Veda Pramana makes difference.
- No time Jagat + Brahman experienced separately.
- See everything as Jagat or see everything as Brahman.

Pramanam :

- Vidushanti...
- Atma Bodha

Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स
एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah sa
evedam sarvamityathato'han-karadesa evahamevadhastadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hamevedam sarvamiti || 1 ||

That bhuma is below ; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity : I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

Brihadaranyaka Upanishad :

इयं पृथिवी सर्वेषां भूतानां मधु, अस्यै पृथिव्यै सर्वाणि भूतानि मधु ;
यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ;
इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu, asyai pṛthivyai sarvāṇi bhūtāni madhu;
yaś cāyam asyām pṛthivyām tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam
adhyātmaṃ śārīras tejomayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā,
idam amṛtam, idam brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (these four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [II – V – 1]

Last Quarter :

- Durasta chanti ketat – Brahman – both far & near.

Jnani / Vidusham / Wise Drishti	Ajnani Drishti
<ul style="list-style-type: none">- Not far + near- It is me myself.- Atma being oneself. Mundak Upanishad : <ul style="list-style-type: none">- Durat si durat Anichiketa....- Brahman all pervading myself.	<ul style="list-style-type: none">- Far + Near- Since not known for ignorant,- If he searches for Brahman.- He will never meet him.- Brahman never known as object.- Durastham... as though far. Aprapyavatu : <ul style="list-style-type: none">- Un knowable.- Un Reachable.

Mundak Upanishad :

बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च पश्यन्त्विहैव निहितं गुहायाम् ॥ ७ ॥

Brhacca tad divyam-acintya-rupam suksmac-ca tat suksma-taram vibhati I
durat sudure tad-ihantike ca pasyatsvi-haiva nihitam guhayam II 7 II

Vast, divine beyond all imaginations, shines the truth of Brahman – subtler than the subtlest, farther than the farthest. It is here within the body. The sages realize It, verily in this life, as fixed in the heart. [III – I – 7]

Anvaya :

Bahirantaschya butanam, tatu charam, acharam evacha, bavati.

Sukshmatvat tadu avigneyam bavati. Tatu durastha aha antikecha bavati.

Page 329 – Bashyam – Top 3 lines :**From 12th – 17th Verse :**

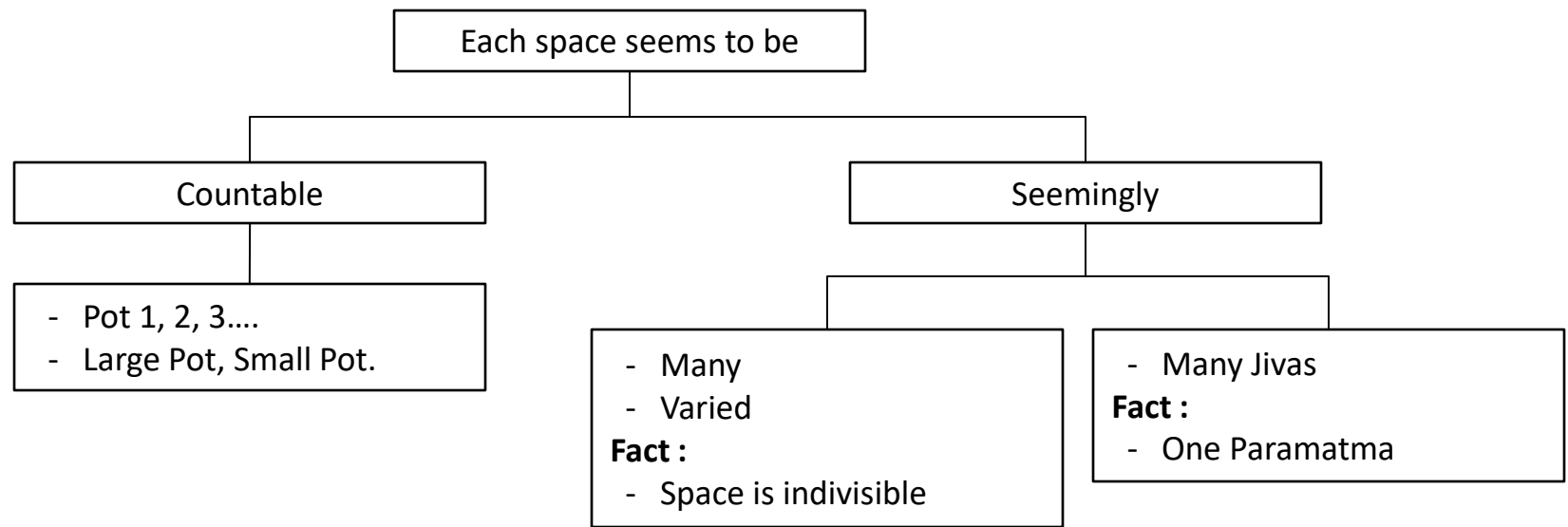
- Jneyam Brahman not available for verbal description indirect method used.
- Language of Paradox. Mind can't pinpoint Brahman.
- Brahman = Faraway – Nearby.
- Can't understand either.
- Faraway – negates nearby.
- Nearby – negates farway.
- Only object “other than me” can be far away or near from me.
- What it means is it is not object but subject.
- Vidusham atmavat.. For wise, Brahman = Self = 16th verse.

17th Verse : Introduction

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; That is to be known as the Supporter of Beings ; He devours and He generates.

- Paramata – Not subject to division.
- Example : Space can't be divided.
- Brahman chaitanyam – awareness can't be divided seeming division possible like seeming division in space of Small pot / Big pot / Small room / Big room...



- All seemingly Jivas are factually one Paramatma – Chaitanyam.
- Because of seeing difference we call them by different Names, Punyavan, Papi, Mahatma, Duratma, Sukhi, Dukhi. Distinct Adjectives given treat jivas distinctly.

Essence of 1st line :

- Not many Jivatmas but one Paramatma.

a) Vibaktam eva :

- As though separate from other Jivas and Paramatma.

b) 2nd Line :

- Brahman = Srishti sthiti Laya jagat = Karyam.

Important corollary :

Karanam	Karyam
Satyam	Mithya

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ४

**Yatha somyaikena mrtpindena sarvam mrnmayam
vijnatam syadvacarambhanam vikaro
namadheyam mrttiketyeva satyam || 4 ||**

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [VI – 1 – 4]

Avibaktam Cha buteshu :

c) Avibaktam :

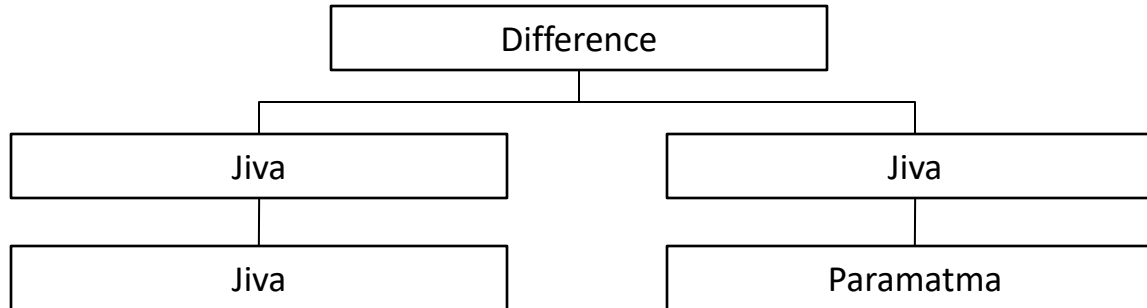
- Not separated, divided distinct = Brahma Chaitanyam.

d) Buteshu :

- Pratideham – in every body Jiva not distinct at all.

Visishta Advaitin :

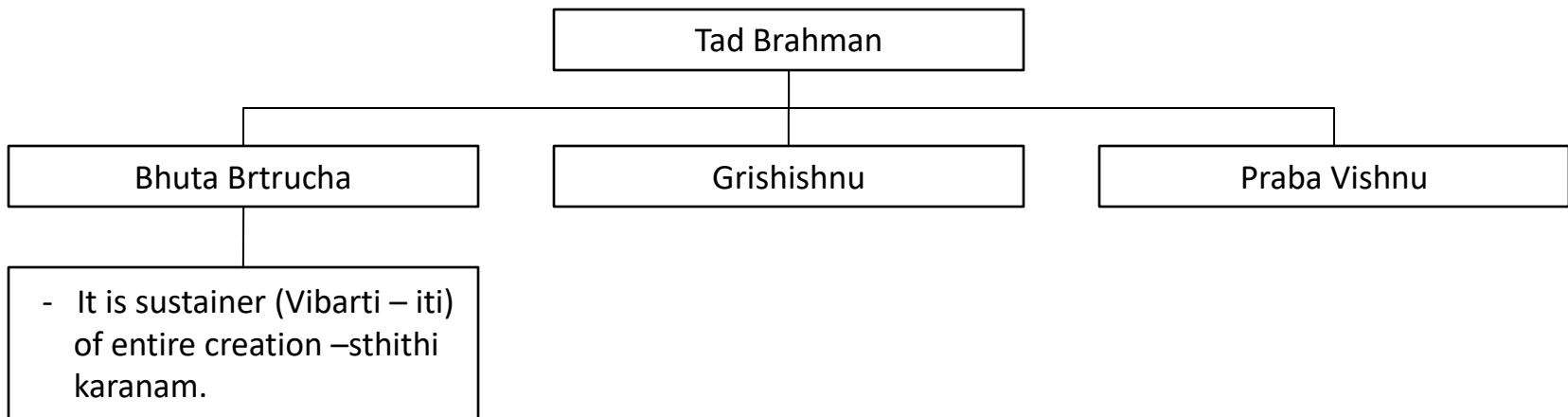
- Jivatma = Chaitanyam.
- Many Jiva, many chaitanyam.
- One – Paramatma chaitanyam
- Jiva becomes Paramatma.



- Difference in body, mind.
- Chaitanyam Bheda Nasti.
- Shastra does not approve of difference in Chaitanyam.

Telling :

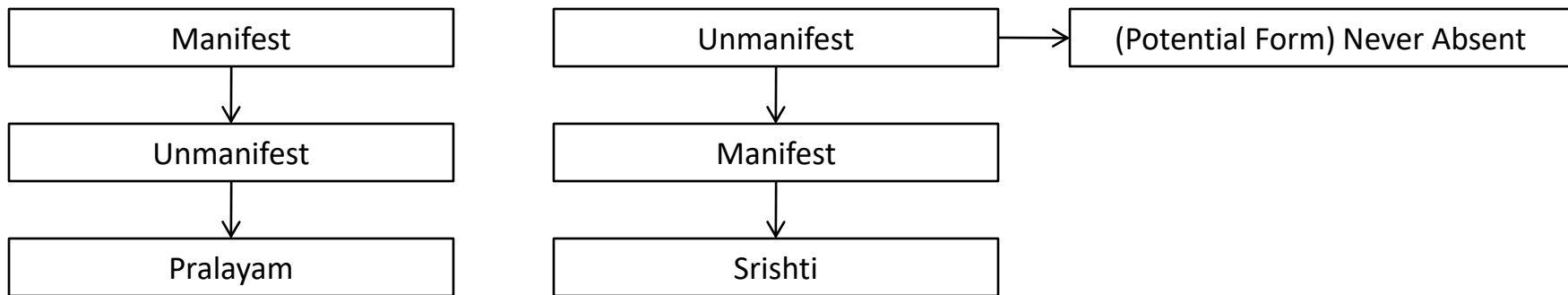
- Paramatma & Jivatma or Jivatma & Jivatma – Wrong.
- Only eka atma = Brahman.
- Vyomavatu – Ekam.
- Buteshu = Sarva Prani Sharireshu.
- In all living bodies it is as though divided.
- Why it appears divided?
- I experience Chaitanyam only in living beings – In between living beings Chaitanyam is in Unmanifest condition.
- Conciousness pervades space. Pratyaksham + Anumanam – Does not prove this.
- Only through shastra we come to know.
- Intermediary space, Conciousness not manifest.
- Tarqa, yoga – Atma Bahutvam many Atma.
- In inert, Chaitanyam not recogniseable.
- seemingly many – Factually – one.
- Tad Jneyam = Tad Brahman.



- Not in Srishti or Pralaya Kala but in Sthithi Kala.

Pralaya Kala :

- Temporary Karmas of all living beings end, there is temporary pralayam followed by Srishti.
- During intermediary Pralayam, Brahman is greatest swallower “Grasishnu”.
- Ishnu = General habit of swallowing.
- Intellectual problem starts when we ask – why 1st Srishti.
- Universe eternally there – Manifesting, unmanifesting.



Science :

- Matter not destroyed exists in potential form.

Vedanta :

- Does not talk about origination of matter – Ajativada.

Science :

- Matter is always there.

Vedanta :

- Consciousness is always there along with matter.
- Dvaitam?

Sankhya :

- Purusha / Prakrti both eternally there and independent and real.

Vedanta :

- Matter – eternal – unreal beginninglessly, endlessly unreal.
- Matter is there in Brahman with Borrowed existence.
- Matter has no existence of its own.
- Isness of matter borrowed from Consciousness does not belong to matter.
- Consciousness and matter are 2 words. Existence, Isness belongs to Consciousness only.
- Matter eternally appears and disappear.
- Grasishnu – Swallowed in every Pralaya.

c) Prabavishnu cha :

- Every Pralayam ends with Utpatti – origination – manifestation – Abirvyakti kale. At time of manifestation, Brahman seemingly multiplies into many.
- Tat Yatcha Bavati Niruktancha Aniniruktancha...

- Not producer of many but becomes many, multiplies into many.

Problem :

Crucial example :

Brahman	World	
Supporter	Supported	Duality
Desk	Book	Dual
Rope	Snake	Adhishtanam non dual
Satyam	Mithya	

- Prapancha like Snake
- Brahman = Satyam - Rope

Brahman	
Nirvisesha Advaitam	Visishta Advaitin
<ul style="list-style-type: none"> - Vivarta Upadana Karanam - Changeless Medium Conciousness - Rajju – Sarpa 	<ul style="list-style-type: none"> - Paranami Upadana Karanam

Anvaya :

Tadu Buteshu Abavantitah bavati
Tatu vibakta eva cha srishtam
Tatu Jneya buta bartrucha
Grashnu prabavishnu cha bavati.

Introduction to Verse 18 :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (It is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge.

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१९ ॥

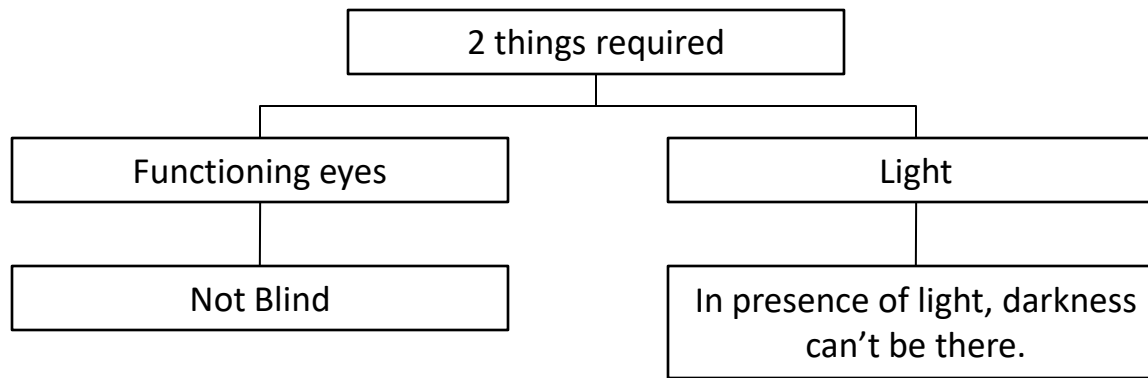
Without and within (all) beings, the 'unmoving' and also the 'moving' ; because of its subtlety unknowable ; and near and far away – is That. [Chapter 13 – Verse 16]

- Brahman is Avigneyam not knowable.
- Bahihi Antascha Butanam.
- All pervading but not knowable then Brahman must be darkness.

Purva Pakshi :

Darkness	Brahman
<ul style="list-style-type: none">- All pervading- Not perceptible to sense organs.- Invisible, Tamaha	<ul style="list-style-type: none">- All pervading, everywhere.- Not perceptible to sense organs.- Invisible.

- Above Difference discussed by Shankara in his Bashyam of 2nd Chapter.
- **Seeing :**
Function of eye, operates only in medium of light.



Darkness – Andahkala :

- That which makes you blind.
- Light can't see darkness because darkness blinds you.

Purva Pakshi :

- Jneyam = Tamaha = Darkness.

Shankara :

- No.. Kim Tar hi?
- Then what is Brahman?

Verse 18 :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (It is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge.

Jyotisham	Inert	Jyoti
<ul style="list-style-type: none"> - Surya, Agni, Chandra, Vidyut - Help us to perceive, know things. - Light itself can't be known. - Can't illumine darkness. 	<ul style="list-style-type: none"> - Can't recognise I am fat / thin. 	<ul style="list-style-type: none"> - Unique light. - Light of Conciousness illumines all light and presence of darkness. - Chaitanya Svarupa. - Light different from all lights. - I am concious of darkness.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥९॥

Hiranmaye pare kose virajam brahma niskalam I
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the gold hue – the highest. That is what the knowers of the Atman know. [II – II – 9]

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति र्स तस्य भासा सर्वमिदं विभाति ॥१०॥

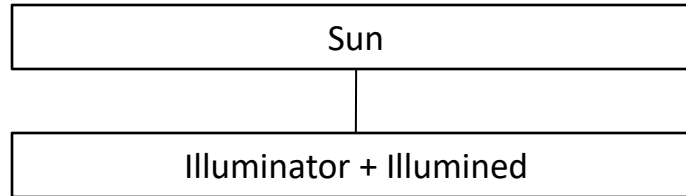
na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Also in Svetasvatara Upanishad and Gita.

Verse 17	Verse 18
<ul style="list-style-type: none"> - Brahman = Jagat Karanam - Tatasta Lakshanam 	<ul style="list-style-type: none"> - Brahman = Chaitanya Svarupam. - Svarupa Lakshanam - That Brahman alone is in the form of everything, revealer, knower of everything.

- Sun illumined by me. Then sun can illumine the earth.
- Sun illumined by eyes and then the sun illumines world.



- Unillumined sun can't reveal earth.
- Unillumined eyes can't reveal sun.
- By light of Conciousness, Sun etc illumines world.

Taittiriya Brahmanam : 3 – 12 – 9

Svetasvatara Upanishad / Katho Upanishad / Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति र्स तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 14 ॥

the sun does not shine there; neither the moon, nor the stars. There these lightnings shine not, how then this fire?
Because He shines, everything shines after Him. By His light all this shines. [6 – 4], [II – II – 15], [II – II – 10]

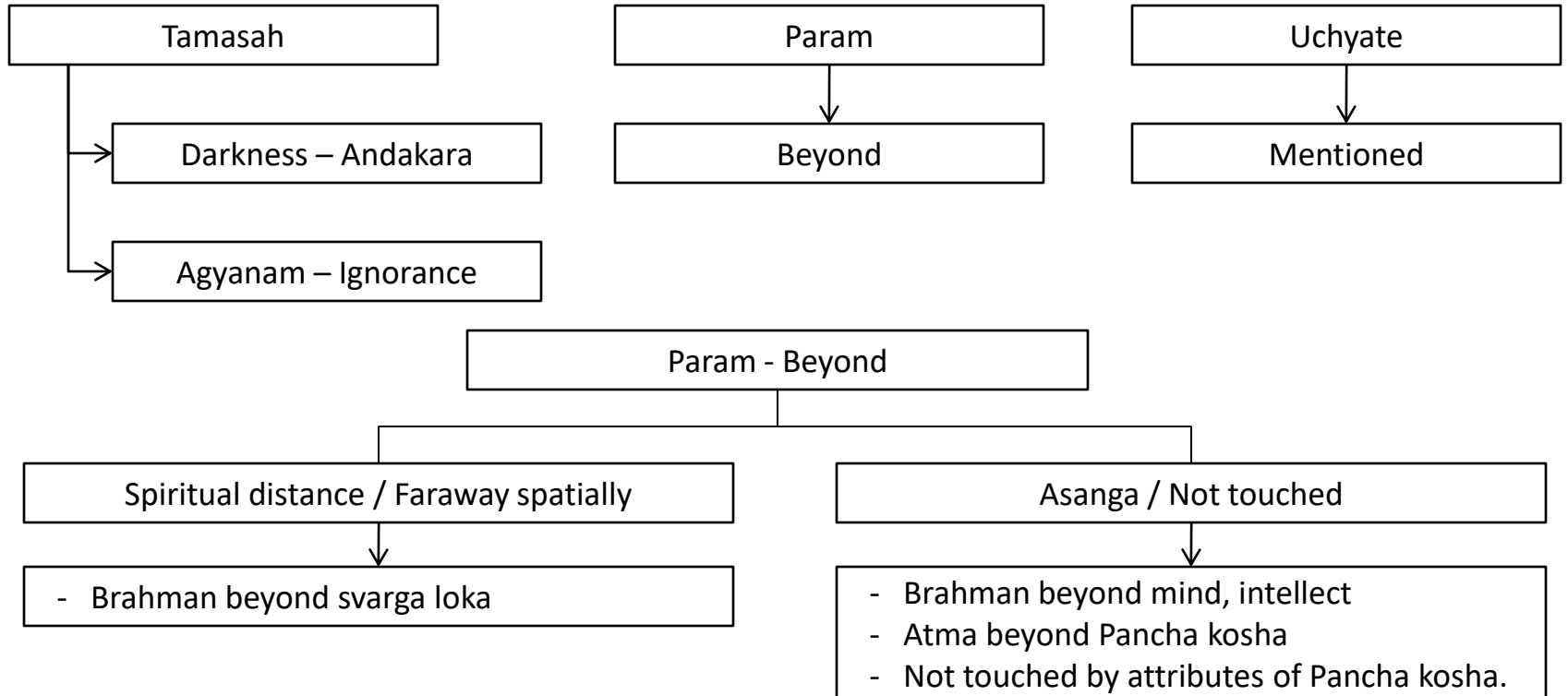
यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५.१२ ॥

That Light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire – know that Light to be Mine.
[Chapter 15 – Verse 12]

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

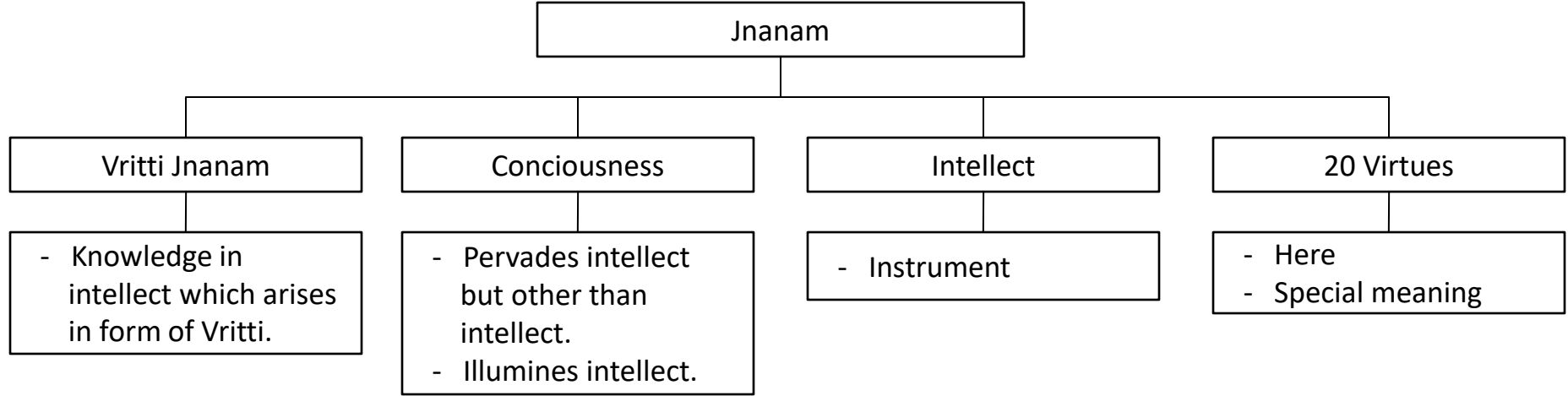
Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable.
[Chapter 15 – Verse 16]

a) Tamasah Param Uchyate :



- Screen beyond movie – not spatial distance.
- Similarly – no spatial distance between Brahman and world.
- Asprishtam = Asangham.

b) Jnanam Jneyam Jnanagamyam :

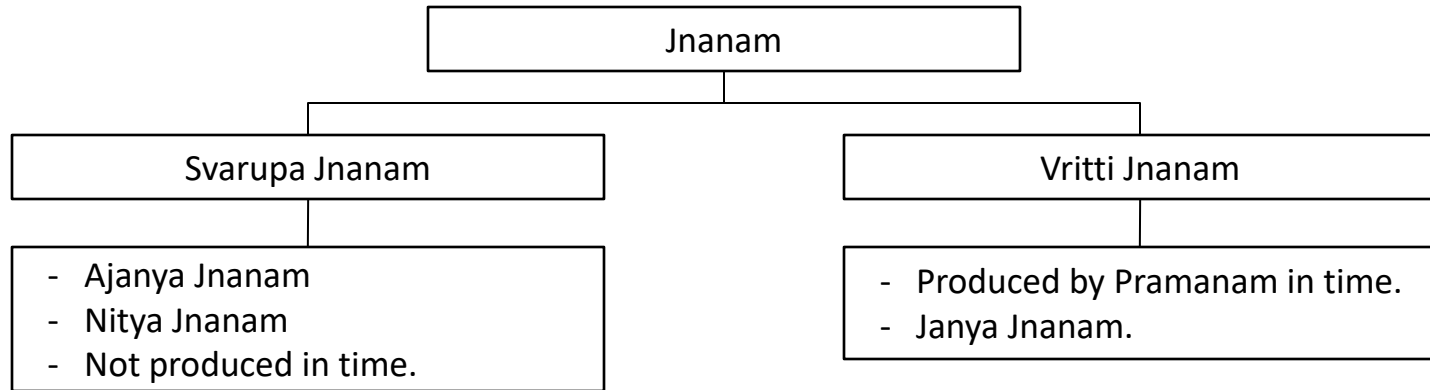


अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control.... [Chapter 13 – Verse 8]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “knowledge,” and what is opposed to it is “ignorance.” [Chapter 13 – Verse 12]



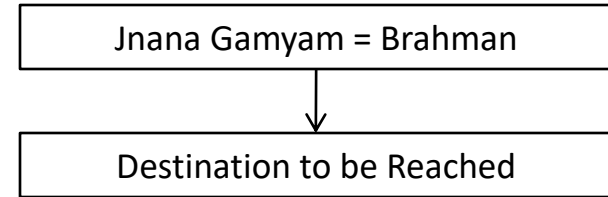
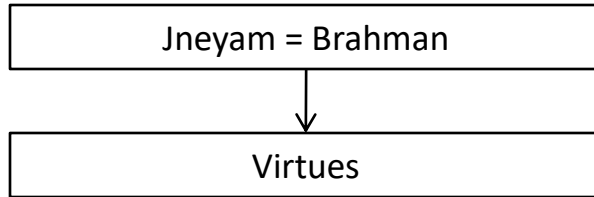
- Special meaning – 13 chapter – Virtues Sat Guna.
- Brahman = All 3 meaning of Jnanam because Sarva Brahma Mayam.

c) All 3 Hridi Visishtitam :

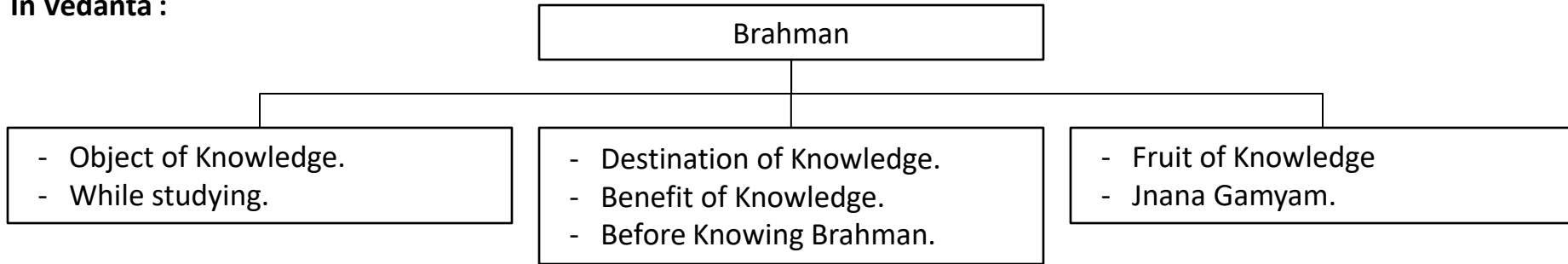
- present in mind of everyone Virtues are already in mind.
- **Jnanam is there but veiled by 5 factors :**
 - Moola Avidya.
 - Raga, Dvesha
 - Ahamkara – Mamakara.
- All 5 interconnect.
- 20 virtues will not be allowed to be present till 5 obstacles are there.
- Dilute 5 factors, all virtues will come naturally – compassion, love we don't have to acquire, already in heart – generates confidence in student.
- Only remove obstacle, confidence comes uttambanastam – booster dose required because confidence gone mental weak student...
- Jneyam = Brahman – Verse 13 – 18.

d) Jnana Gamyam :

- Goal to be attained .
- Gamyam – Destination.
- Jnanam – Vritti Jnanam here, virtues.



In Vedanta :



- After knowing Brahman, where you reach = Brahman.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

**Sa yo ha vai tat paramam brahma veda
brahmaiva bhavati nasya-brahmavit kule bhavati I
tarati sokam tarati papmanam
guha-granthibhyo vimukto-'mrto bhavati II 9 II**

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal.
[III – II – 9]

Taittiriya Upanishad :

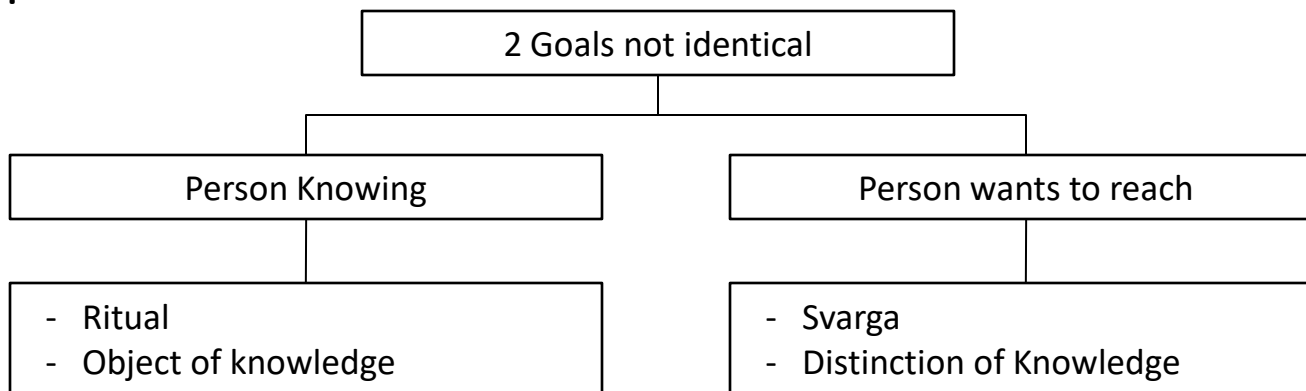
ॐ ब्रह्मविदाप्नोति परम् । तदेवाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Unique in vedanta.

Karma Khanda :



- Scientist wants to know Microbe, not become Microbe.

Vedanta :

- Want to know Brahman.
- Want to become Brahman / One with Brahman.

Object of Knowledge	Destination of Knowledge
While studying	After Study

- Both Identical.

e) 4th Quarter :

- Hridi Sarvasya Vishtitam.
- Hridi – Antah Karana.
- All beings have compassion, heart melts but because of Raaga, Dvesha, Ahamkara, Mamakara. Compassion shown in only in Direction of Aham / Mama – Restricted, directed where Aham, Mama is there.
- Unidirectional – because of Aham / Mama.
- Omnidirectional – Without Aham – Mama.

Jnani	
- Adveshta Sarva Butanam	<ul style="list-style-type: none"> - Compassion inherent in all. - Visihtitam viseshena sthitham. - Naturally present.

- In the Hridi – mind, all 3 discovered not in the external world.

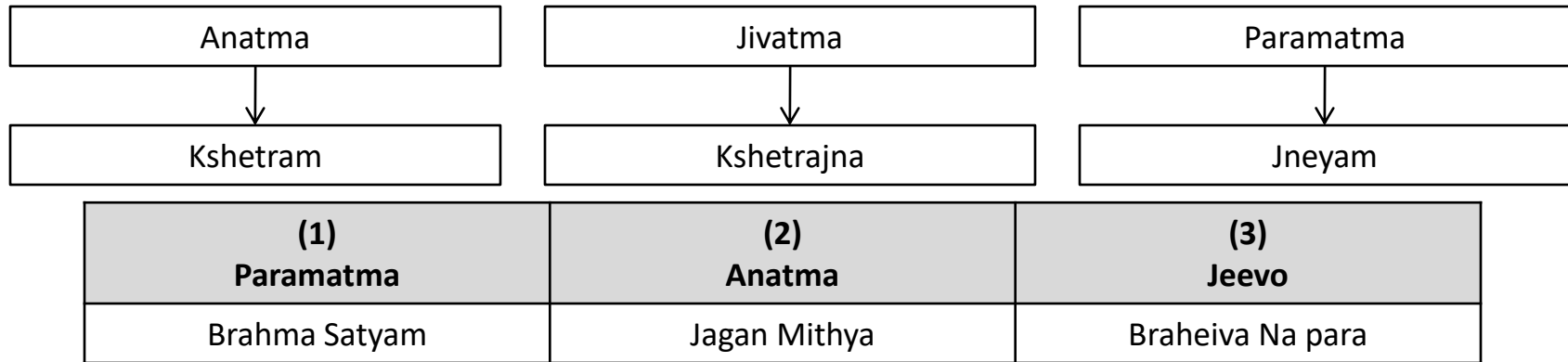
Jnanam	Jneyam	Jnana Gamyam
- Values	- Brahman	<ul style="list-style-type: none"> - Moksha - Destination of Knowledge.

Anvaya :

- Tadu jyotisham api Jyotihi bavati
Tadu Tamasya Param uchyate.
Tadu Jnanam, Jneyam, Jnana
Gamyam Sa uchyate Tadu Samasya Hridi Vishtitam

Introduction to Verse 19 :

- Ayam sloka – following sloka – is for consolidation of 4 topics.
- Kshetram – Jnanam
- Kshetrajna - Jneyam



Verse 19 :

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३.१९ ॥

Thus the Field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being. [Chapter 13 – Verse 19]

a) Iti – Verse 1 - 18

b) Jiva, Jagat, Ishvara talked briefly.

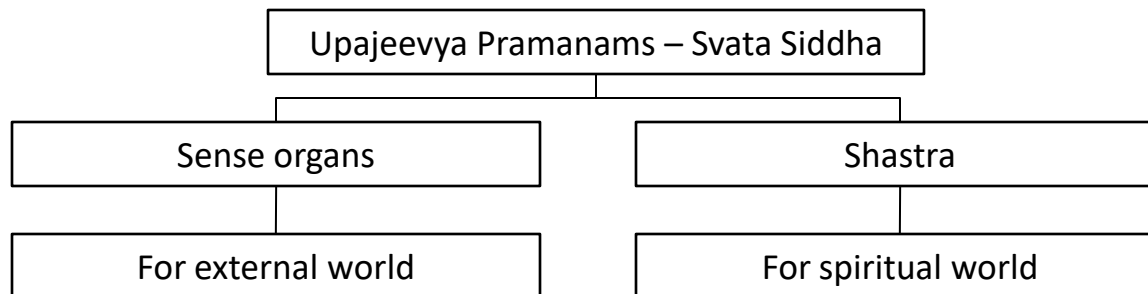
- Summary of vedanta in Verse 18.

c) Etad Vishaya Madvayayo Upapadatate :

- By knowing this, person becomes one with myself.
- Madbakta = Mad Aikyam.

= Jeevan Mukti / Videha Mukti.

- We can gain this knowledge?
- Madbaktaha – only with Bakti, Jnanam is possible.
- Without Bakti Bava Sadhana, Jnanam never possible.
- Can't be spiritual without being religious (Guru Poornima talk).
- Why Sraddha comes?
- Because it is teaching from bagawan.



- Both valid by themselves – Svata Pramanam.
- Vyasa uses pratyaksham for sruti pramanam in many places in Brahma Sutra.
- Shastram & Pratyaksham – independently valid.
- Both given by Bagawan.
- Non-religious person has no Bagawan.

Svetasvatara Upanishad :

**यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥**

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

Three truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

- Without Ishvara + Guru Bakti – Academic study.

Bashyam :

a) Iti : in this manner

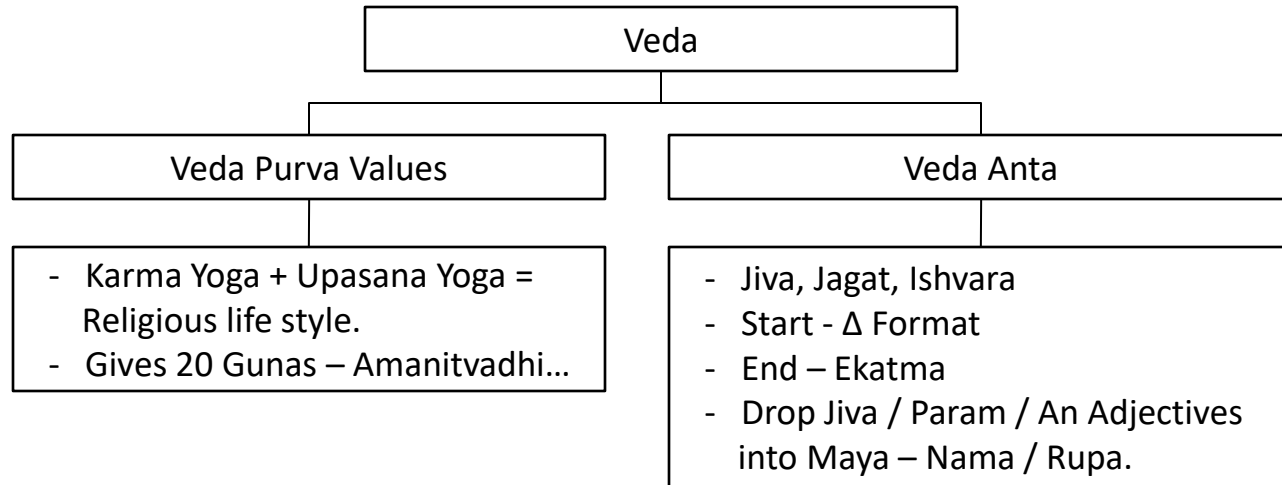
- Kshetram talked before in Verse 6 & 7
- Jnanam in – Verse 8 to 12
- Jneyam in Verse 13 to 18 – 1st Line.

b) Samasataha :

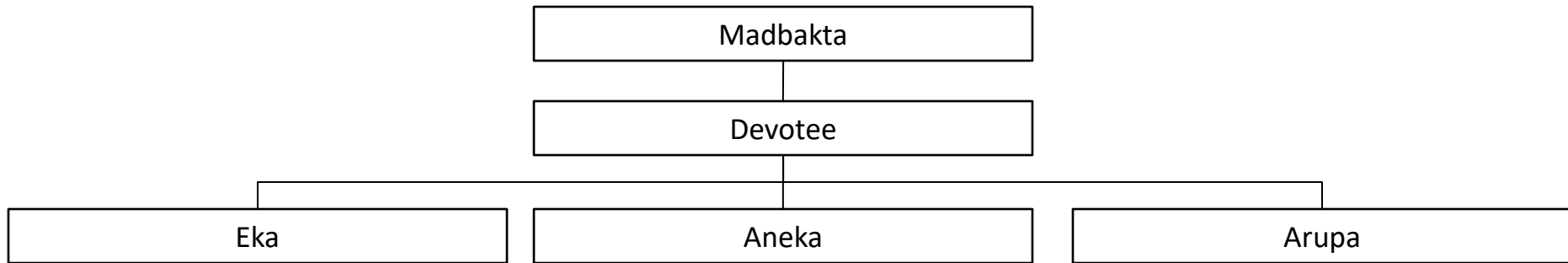
- Sankshepaha, Briefly.

Shankara :

- Kshetram, Kshetrajna, Jneyam = Jagat, Jiva, Ishvara = Essence of Vedanta.



- 3 Adjectives divide one Atma into 30.
- **Maya Panchakam – 1st Verse :**
Akhandachaitanyam – Ekatma divides into 3.
- Negate / falsify Maya.
- All 3 collapsed into Eka Atma = Samyak Darshanam Right knowledge.
- Who is Qualified to gain this Knowledge.



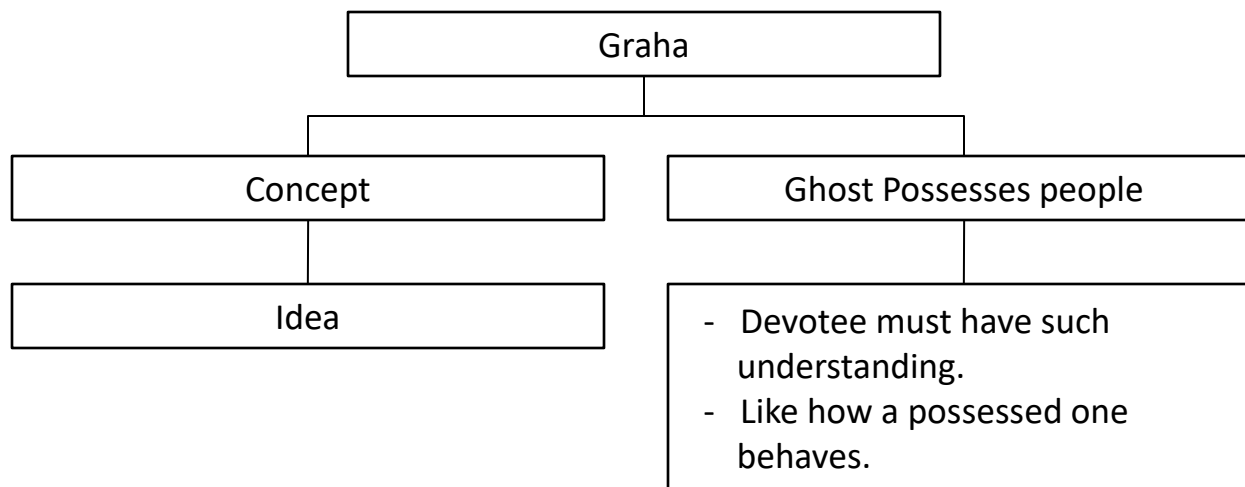
- Bagawan gives qualifications - Sadhana Chatushtaya Sampatti to Ishvara Bakta who Graduates from Artha, Artharti, Jingyasu, Jnani Bakta.
- Matbakta = Vishwaroopa Bakta / Jingyasu Bakta as in Chapter 11 + 12.
- From Eka to Arupa Can't go directly must go through Vishwaroopa Ishvara.
- In me Jagat Karanam Brahman, Nimitta Upadana Karana Brahman, Omniscient, Adiguru = Vasudeva.

Gita :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- After several Janmas one becomes Jnani.
- What is Jnanam?
- Vasudeva Sarvam.
- Look upon Bagawan as Sarvatma intrinsic nature of entire creation.
- How Sarvatma bava comes?
- When you know Bagawan is Upadana Karanam then alone you understand.
- Understand Karanam alone lends existence to all Karyam.
- Wherever Karyam is there – pillar, river, mountain, human, Animal, plant... there is existence in entire creation = Aham / Vasudeva = Sarvatma iti bava = Karantvat.
- Yatu Pashyati, Srunoti Sarvam, Grana, Bagawan Eva.
- What I see, hear, touch.
- Heat in fire, light in sun, smell in earth, is Bagawan.
- This understanding should be like.



- Anything wonderful = Vibhuti Yoga.
- Shed tears of devotion, poem comes vishwaroopa Bakta – does not need to go to tirupati to see god.
- He has knowledge – Everything is Bagawan = Visishta Advaitam.

Visishta Advaitam	Advaitam
<ul style="list-style-type: none"> - Everything is Bagawan & stops with this. - After studying Mahavaya of 13 Chapter. <p>Gita :</p> <ul style="list-style-type: none"> - Kshetram, chapi mam viddhi = Samyak Jnanam. - Bagawan in everything = Paramatma bava. 	<ul style="list-style-type: none"> - Everything is Bagawan I am everything. - Everything is myself. <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none"> - Aham Annam, Annadah, sloka krutu.. - Aham eva idagum sarvam... - Bagawan = I. - I am everything.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३.३॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching.[Chapter 13 – Verse 3]

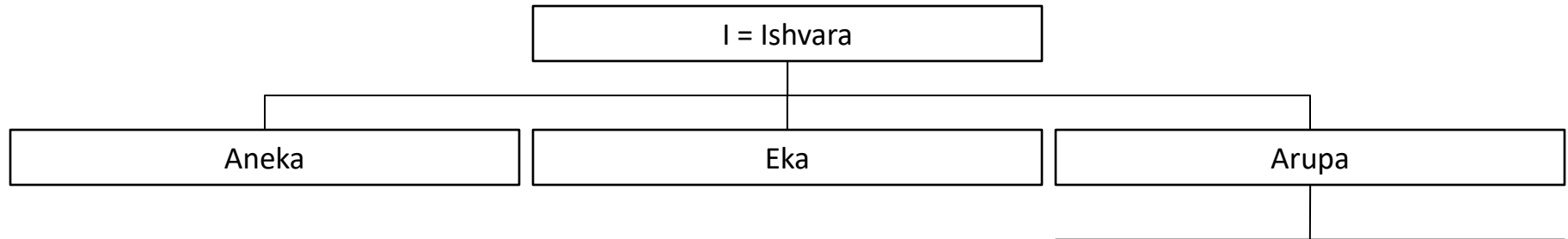
Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३न्नि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavā3m,
suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Not Krishna bavaha – Paramatma – Matbava.



Visishta Advaitin :

- Prepares us for Moksha.
- Itself does not give Moksha. But required for Nivisesha Advaita.
- Till I say, I am everything, Aparokshatvam will not come & I will be Samsari.
- Even if Bagawan is Poornaha, I am Appornaha.
- Chant with full conviction.

- Absolute Aikyam = Upapatyate = Moksha = Attains Jeevan Mukti + Videha Mukti.

Santhi Mantra :

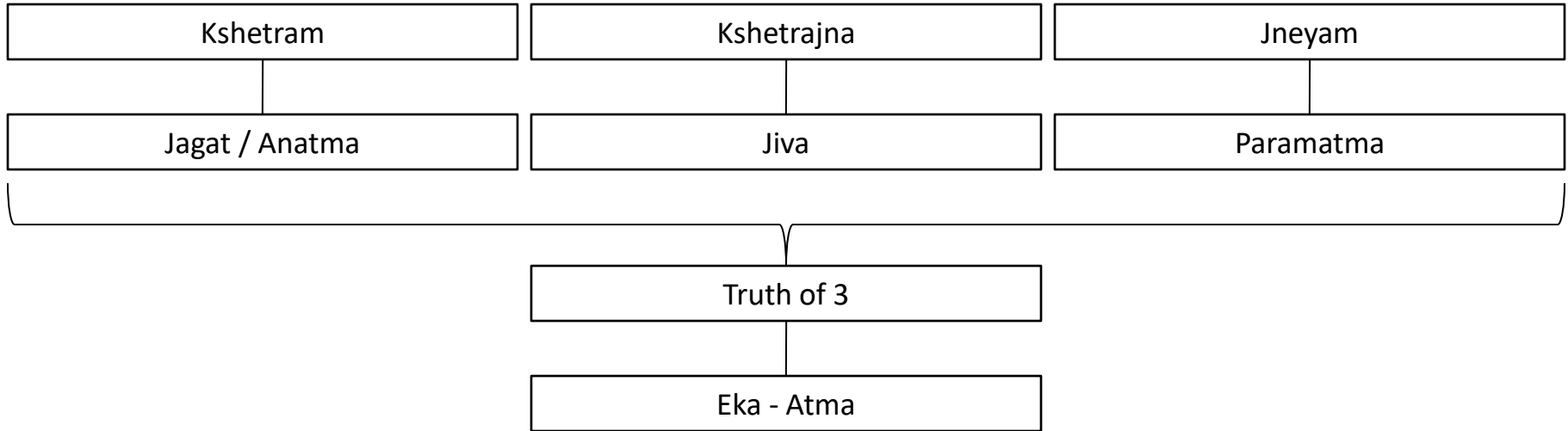
ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।
ॐ शान्तिः शान्तिः शान्तिः ॥

*om pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamaducyate ।
pūrṇasya pūrṇmādāya pūrṇamevāvaśiṣyate ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, That is Full, This also is Full, From Fullness comes that Fullness, Taking Fullness from Fullness, Fullness Indeed Remains. Om Peace, Peace, Peace.

LECTURE 413

- Page 331 – Verse 19 – Bashyam top line.
- Consolidation of 4 topic.

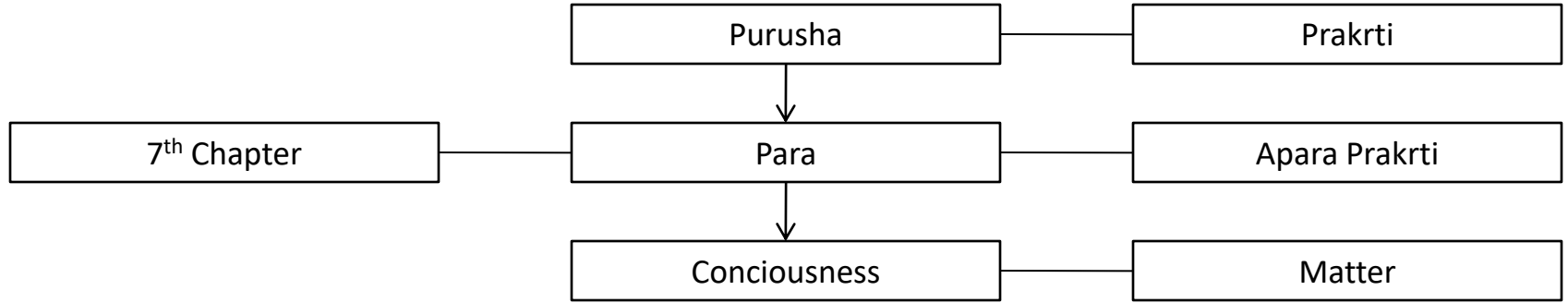


- Qualification to gain this knowledge = Sadhana Chatushtaya Sampatti = Amanitvam... verse 13 – 18.
- If person gets this knowledge he gains liberation.
- Vishwaroopa madbakta / Jigyasu Bakta – gets this knowledge + attains liberation.

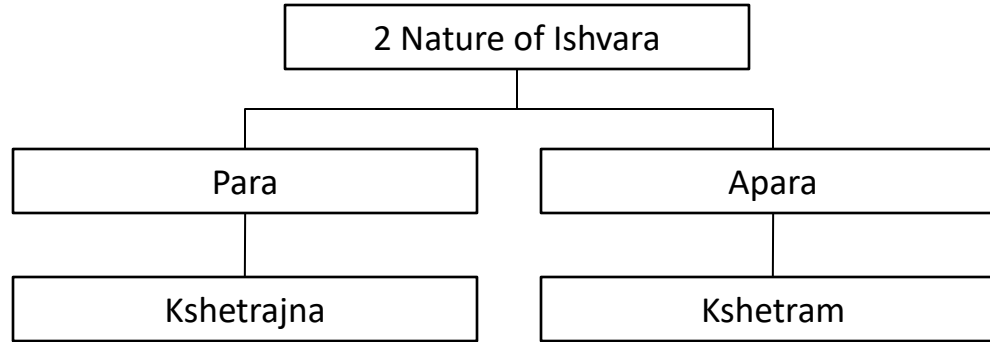
Anvaya :

- Iti Kshetram Tata Jnanam
Jneyam cha samstaha uktam
Etad Vignyaya Matbaktaha
Madbavaya Upapadyate.

Introduction to Verse 20 :



- From Mixture, From Ishvara, How Universe Evolves?
- Prakriti – Prathama Purushu Divi Vachanam – Striling.



एतद्वोनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two Prakritis) are the womb of all beings. So I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

- How creation from mix of Conciousness + Matter?
- **What is Contribution of :**
 - Prakrti in World.
 - Purusha in World.

Verse 20 :

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥ १३.२० ॥

Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti.

- Gist of Verse.
- Ishvara – mixture is Beginningless.
- No creation / No origination – but manifestation evolution.

Science	Vedanta
- World evolved purely from matter at Random.	- World evolved from Conciousness. - World evolved out of law of karma. - World evolved out of matter, pervaded by, blessed by, inhered by Chaitanyam.

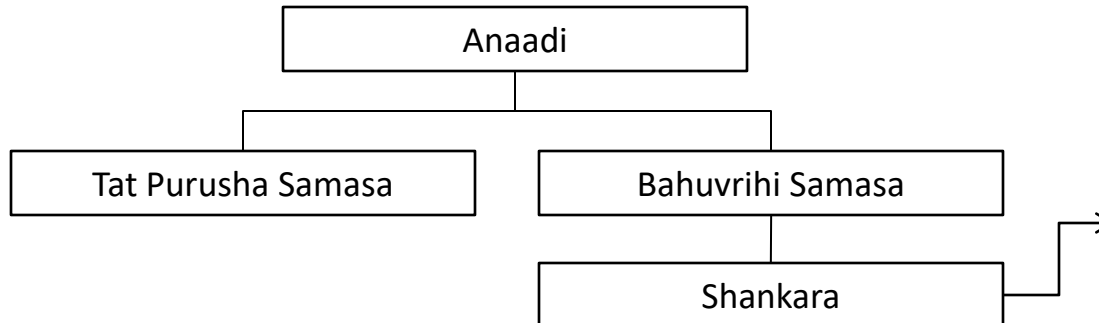
Mantra – 2nd line :

- Vikaramscha Gunamshchaiva.
- All experiences, products evolved out of me alone, according to law of karma.

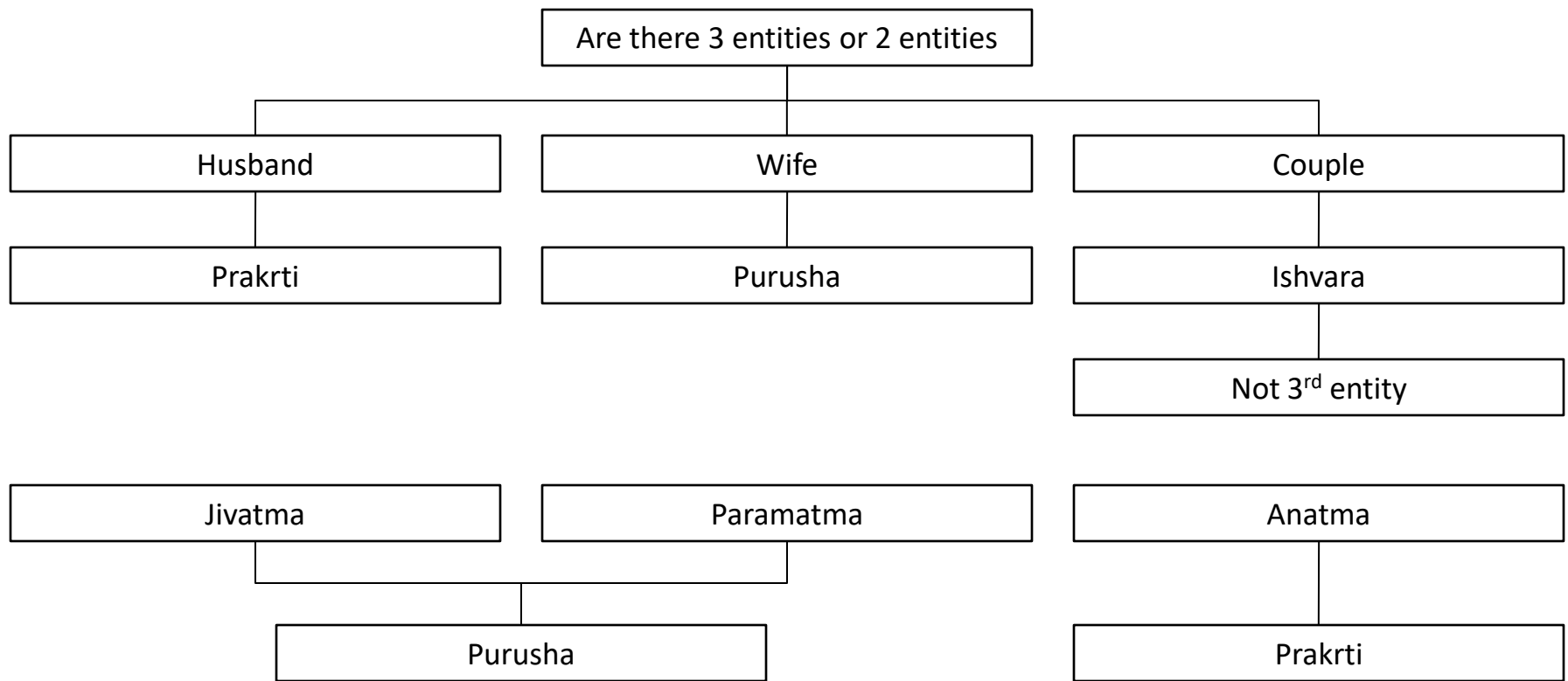
Bashyam :

Prakrti – Purusha cheiva :

- Para + Apra prakrti – mixture called Prakrti + Purusha.



- That which does not have beginning.
- Nitya Ishvaratvat – Since Ishvara is eternal, his components Prakrti + Purusha also Nityam.



Shankara :

- Only 2 entities are there Ishvara – not 3rd controlling Purusha + Prakrti.

Ishvara :

- Name of Mixture of Prakrti + Purusha.
- Cause of Srishti Sthithi laya Karanam of entire universe (Samashti).

- Without creation
- Independent existence.

Brahman

Maya

- Without creation
- Dependent existence.

Purusha

Prakrti

- Mutually existent

Apara Prakrti

Para Prakrti

Ishvara

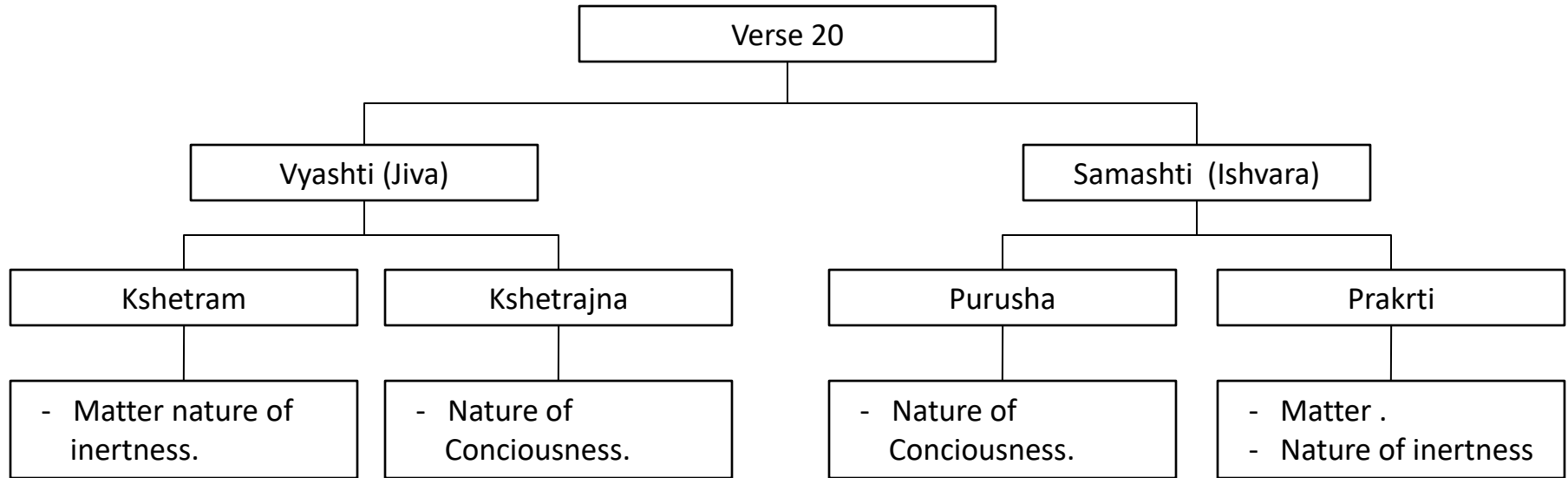
Vyashti

(Samashti) – Total
(Mix of Prakrti + Purusha)
Cause of Universe

Ishvara endowed with 2 fold Prakrti
(components becomes Karanam)

- Chaitanyam
- Apara Prakrti
- Anaadi, Beginningless

- Apara Prakrti
- Matter
- Anaadi Beginningless



- Purusha / Prakrti – by itself not can't of universe.
- Mutually dependent mixture is cause of universe.
- Both get causal status because of other only.

Brahman	Maya
<ul style="list-style-type: none"> - Consciousness - Doesn't depend on Maya for existence. - Independent called Satyam. 	<ul style="list-style-type: none"> - Matter - Depends on Maya for Existence. - Dependent called Mithya.

- When question of creation comes, Brahman dependent on Maya.
- In case of creation, both Mutually dependent.

- In the case of existence not mutually dependent.
- **Brahman :**
 - Without creation.
 - Independently existent.
 - My higher nature.
 - Aham Brahma Asmi.
- One sided dependence of Brahman.
- Only self dependent = Independent substance beyond creation.
- W.r.t. causality mutually dependent.
- Brahman + Maya
- Purusha + Prakrti
- They are never effect or products.
- Causeless cause.
- In creation – all causes are effects in relative world.

} Mutually dependent as cause of universe

Karanam / Cause	Karyam / Effect
Prithivi	Oshadaya – Plants
Jalam	Prithvi
Agni	Jalam
Vayu	Agni
Akasha	Vayu
Maya	Akasha

- Parents – Cause + effect.
- **Brahman + Maya :**
 - Kevala Karanam
 - Never Karyam.
 - Anaadi
 - Non-products (Uboryapi).
 - Causeless cause.
 - Absolute Karanam.
 - Never Karyam.
 - Not relative Karanam.
- Prakrti or Purusha by themselves not Ishvara.
- Name of Mixture – couple = Ishvara / Jiva.
- Includes both components Prakrti + Purusha.
- Ishvara status only for couple not individual.
- **Vyavaharika Drishtya :**

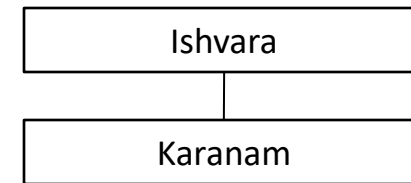
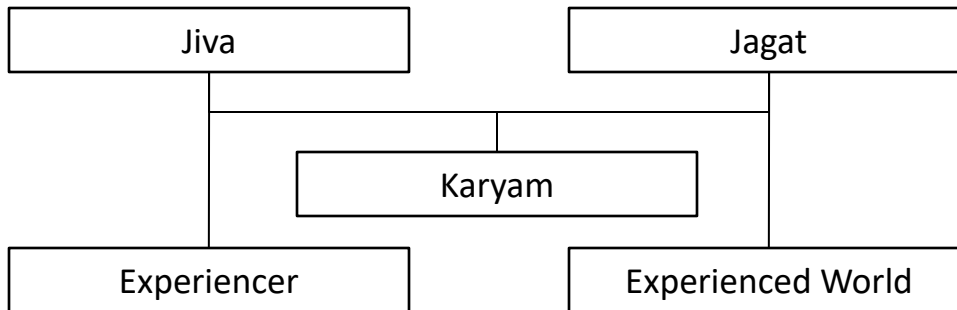
Both components Nityam.

 - Purushas Nityatvam – Absolute
 - Mayas Nityatvam – Relative.
 - Paramartika Drishtya, Maya negated.
 - If both Nityam, Paramartika Drishtya, Madavacharya Dvaitam wins.
 - Purusha is cause of Srishti, Sthithi, Laya Karanam because of Absolute eternality.
 - Shivaha Shaktya Yuktaha – 1st line of Soundarya Lahari – Shiva because of Shakti.

- Only with Maya Shakti, Ishvara Moves.
- Pair is cause of Samsara.
- Without Conciousness, Samsara not possible.
- Conciousness alone becomes Bokta, matter Bogyam.
- Boktru + Bogyam mix alone is cause of Samsara.
- Another interpretation of 1st Line – for Anaadi – Diversion – Shankara negates.

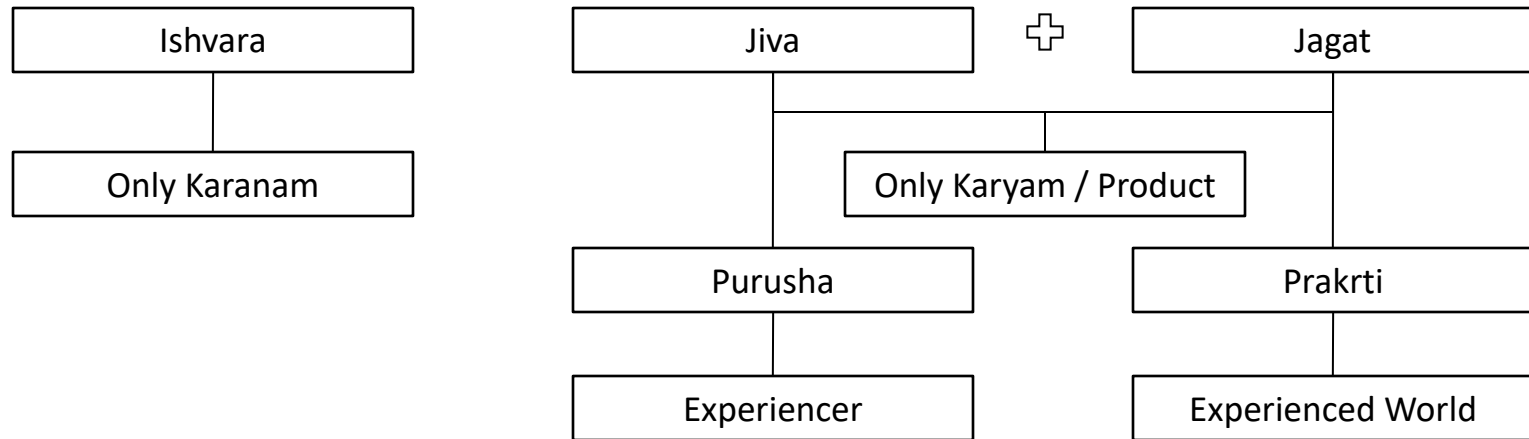
Moolam Class :

- No diversions.
- Astikas have Δ format.

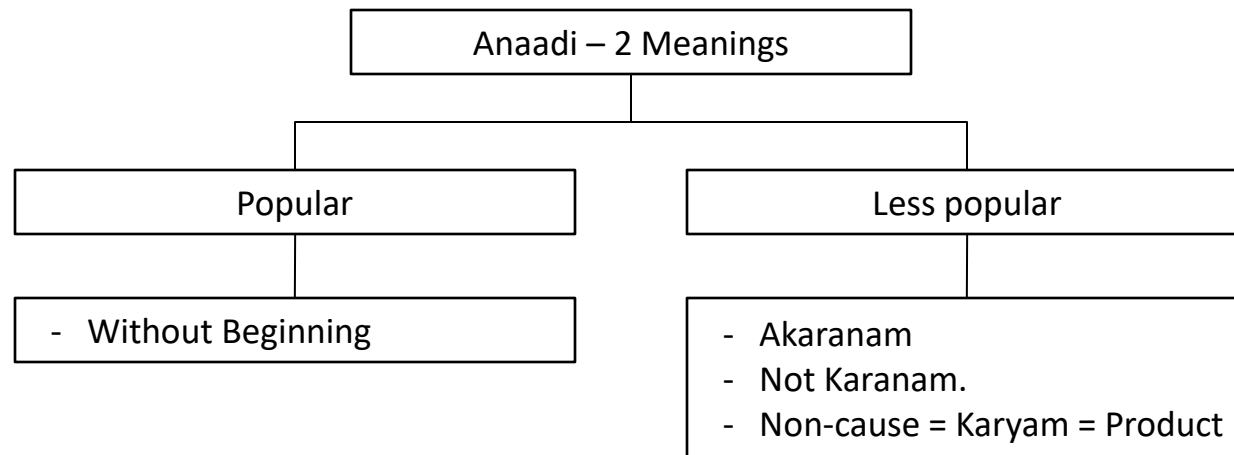


Mundak Upanishad :

- Samudra – Ocean
 - Mountain – Mudra
 - Jivas - Created
- } Created



- In Sankhya – Purusha = Jiva not Ishvara.
- Purusha Bahutvam = Jiva Bahutvam.
- 1st Line = Prakrti + Purusha.
- Taken as Jiva + Jagat.



- Final meaning – Anaadi = Karyam.
- Jiva (Purusha) + Jagat (Prakrti) = Karyam.

- 3rd Entity = Ishvara – different from Jiva + Jagat Δ format.
- If Purusha + Prakrti Karanam, Ishvara Looses creator status = Alternative interpretation.
- Na Dharanacaran = Akaranam.
- Tatu Purusa Samasa.
- Anaadi is dual – refers to 2 Purusha + Prakrti.
- Not Karanam but 2 Karyams.
- Some commentators say this.

Advantage :

- Can talk of Ishvara as Karanam – different from karyam Jiva + Jagat and his highness creator status is given.
- **If Purusha + Prakrti :**
 - Nitya Karyam.
 - Cause of Universe, Bagawan will not be creator.
- Therefore Anaadi must be taken as Karyam (Akaranam), as Tat Purusa samsara and translate Aadhi as Karanam (Grammatical steps).
- Shankara negates – 3 Doshas if Ishvara is creator of Jiva + Jagat.

Advaita :

Who creates Jiva?

- Jiva – anaadhi – not created.
- When body is created, we say date of birth of Jiva.
- Jiva has no origination.
- **Vichara Sagara verse : 6 Anaadhis**

Jeeva Eesho Vishuddha Chittu, Tata Jeevashyor Bhide,
Avidya Sat chito yogaha, Shad Asmakam Anaadaya.

- Ishvara – creates Body – not Jiva. Birth taken figuratively.
- In this interpretation Jiva + Prakrti has origination.

1st Dosha : Ishitavya Abava

- Before creation of Jiva + Jagat, Ishvara not Ishvara – status lost – nothing to master, Govern, God not God.
- God after Jiva / Jagat born.
- Parent after child born.
- Ishvarasya Nityatvam will go away.

Advaita :

- Jiva – Anaadi.
- Ishvara – Master in Pralayam.
- Jiva in potential form.

b) More doshas : Anir moksha prasanga

- Creates bound Jivas.
- On what basis God creates Jiva?
- Karma Abave – Jiva Abava.
- Karma Satve – Jiva Satva.
- Anaadi Jiva has Anaadi Karma.
- Sanchita Karma = Origination.
- Karma will come only after Jiva is born.
- Ishvara does not have punya papam, No Jiva, No Bandha, No Moksha, No shastra.
- No samsara in absence of Karma. Before creation no Jiva no Karma. Before Karma, if Bagawan creates what is the cause?

- Causelessly Jiva created = Samsari 1st Jiva created without cause Nirnimitta srishti.
- Jiva does Sravanam / Mananam attains moksha. Not permanently because Bagawan can causelessly create Jiva again. Jiva becomes samsari again.
- Even after merging into Ishvara, without cause Bagawan will create Jiva.
- Impermanent Moksha – not Moksha = Anir Moksha Prasanga.

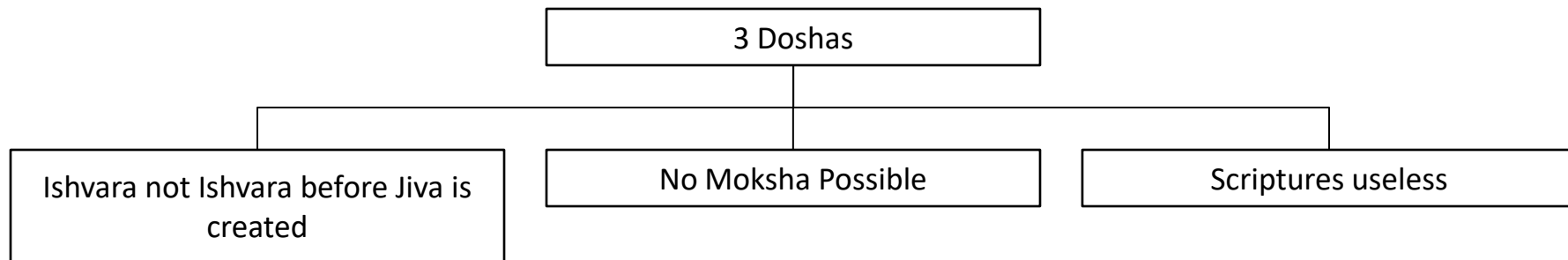
c) Shastra Anartakya Prasanga :

- Causeless Bagawan creates Mukta Jiva. No Karma, No Samsara – creates liberated Jivas Shastra Anartakyam Prasanga – Scriptures redundant. No Karma Yoga, Upasana Yoga. Bandha Abava Prasanga.
- Problems if Jiva is created. Hence Jiva always is Anaadi.
- What is created?
- Sukshma, Sthula Sharirams created = Jiva Srishti.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

- Pari Devana = Advaitin.
- If Samsara is causeless.



- We glorify Bagawan because he has given shastra to get out of samsara.

Grammar :

Aadihi = Karanam :

- Na Aadhi = Nang Tat Purusha Samasa.



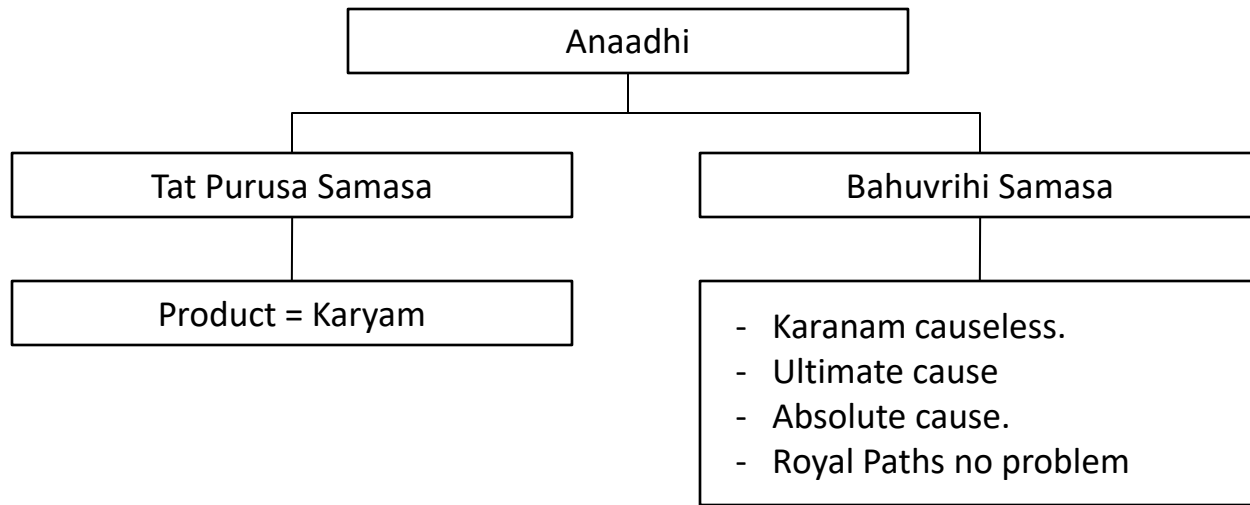
Anaadi = Karyam = Product = Samsara

Aadhihi = Karanam - Bahuvrihi samasa :

- Na vidhyate aadihi Yasya se saha.
- That which does not have cause = Causeless.
- Causeless means that it is not a product.
- Product alone has cause.
- Non product doesn't have cause.
- Causeless = Not product = Absolute cause.
- Purusha + Prakrti are causeless not products – through Bahuvrihi Samasa = Absolute cause = Ultimate cause of creation.

How Ishvara ultimate cause of creation?

- God = Another word for Purusha, Prakrti couple.
- No god – other than Purusha + Prakrti.
- Don't go to Δ format.
- Come to Binary format.
- Take Bahuvrihi Samasa.

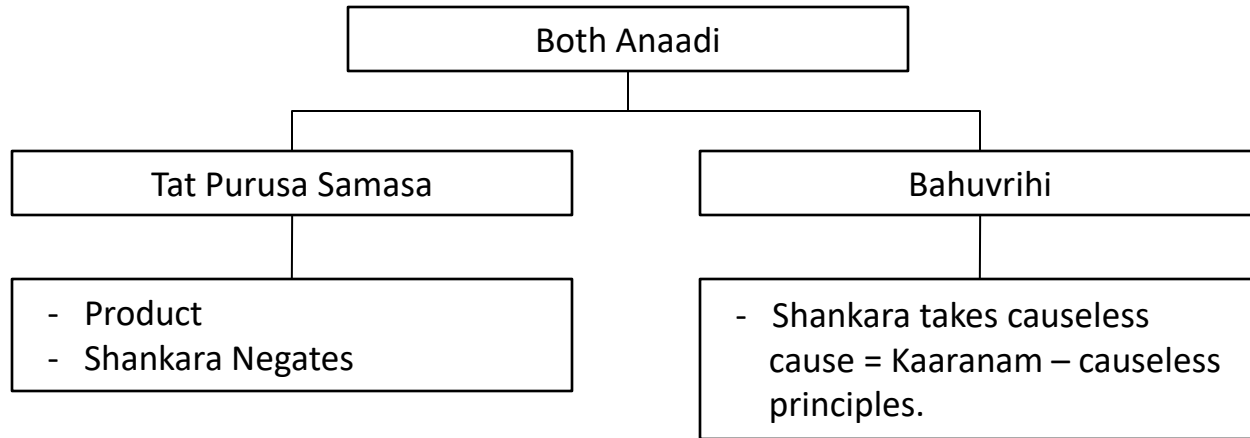


- If Purusha + Prakrti taken as Nityam, Karanam, all logical problems (3).
- Hence take it as Bahuvrihi Samasa – Royal path – no problem.

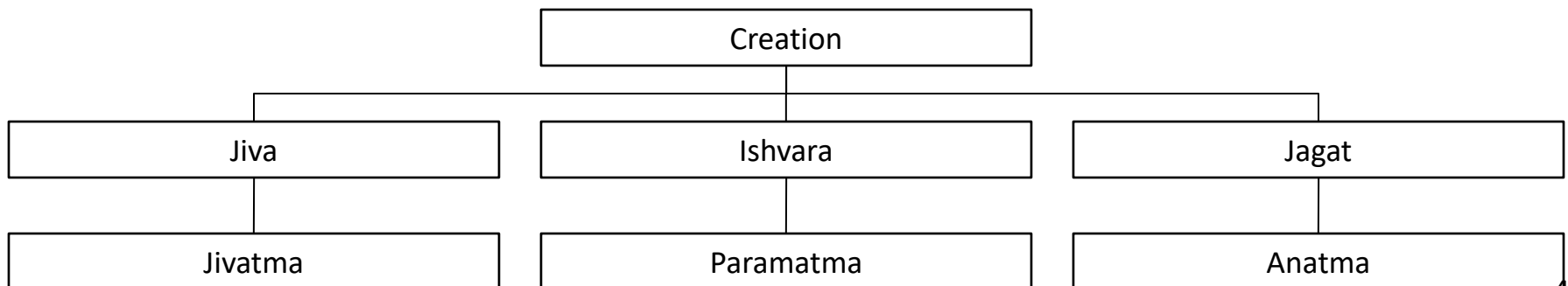
Lecture 415

- Page 332 – Bashyam top line verse 20.
- Last pair – Purusha – Prakrti

Brahman - Maya

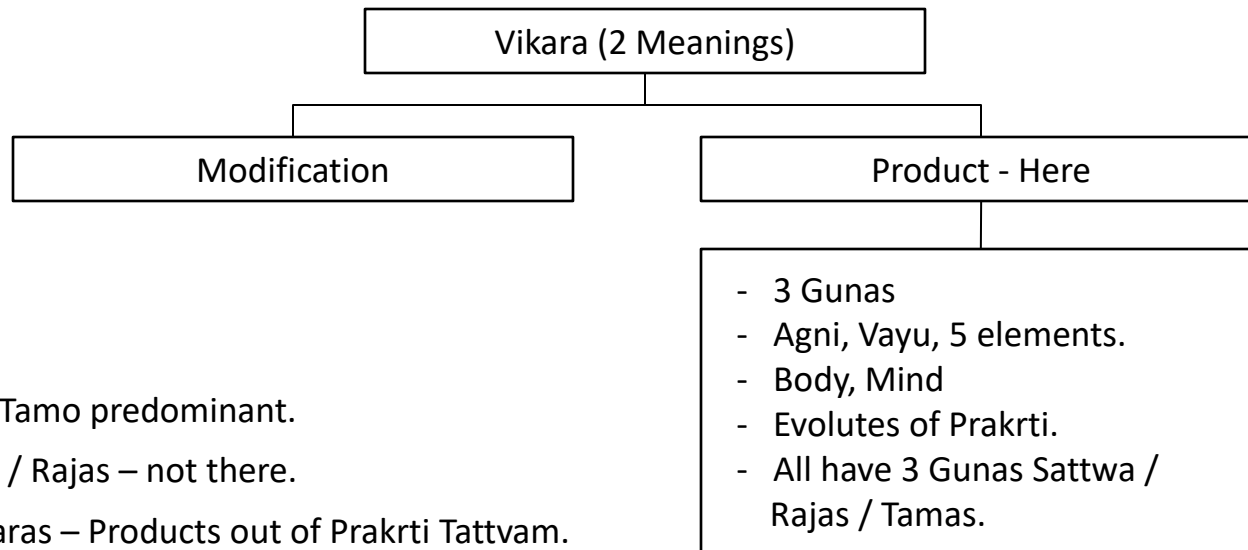


- Both causeless, beginningless.
- Final meaning of Anaadi = Beginningless – Purusha + Prakrti.
- Put together = Ishvara.
- No 3rd separate entity.
- Mixed entity = Creation.

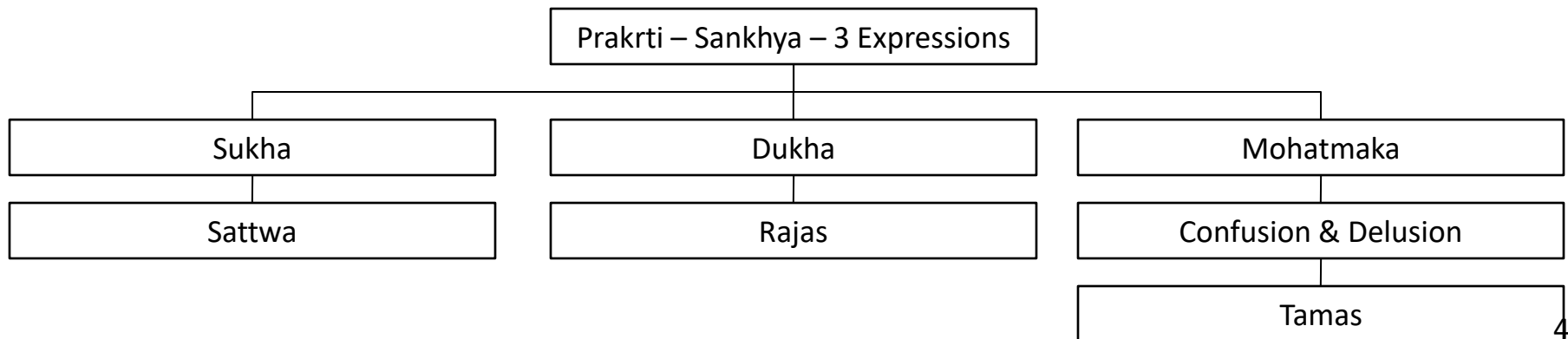


Purusha	Prakrti
<ul style="list-style-type: none"> - Conciousness - Changeless - Attributeless - Divisionless 	<ul style="list-style-type: none"> - Inert - Changing - With Attributes - With division. - Out of Ishvara flow of creation evolves.

a) Vikaramscha :



- Wall – Tamo predominant.
- Sattwa / Rajas – not there.
- All Vikaras – Products out of Prakrti Tattvam.
- In human beings, 3 gunas express as 3 Mental states / conditions / dispositions.



Bashyam :

- How you justify Anaadi as Bahuvri – Karanam?
- Study 2nd part of verse.
- From Beginningless cause, Prakrti, Material universe evolves.

a) Vikaramscha gunancha eva :

- Karya – Karanam Kartrutve.
- Vikara = Karyam = Product.
- Guna = Karanam = 3 Causeless.
- Entire universe = Product.
- Buddhi = Vigyana Maya Kosha + 3 Other Koshas = Prakrti.
- Anandamaya kosha = Karana Shariram.



Not product, not vikara – no origination beginningless.

- Anirvachaniya – anaadi – Avidya Rupam = Anandamaya Kosha.
- Sthula + Sukshma + Sense organs created by Prakrti.

b) 3 Gunas :

- Sukha – Dukham – Moha parinatam express as Pratyaya Akara
- Mental conditions - Mental states / disposition.
- Parinatam – Manifesting.
- Vikaran = Buddhi – Indriyan Tan.
- What manifests as 3 fold conditions?

Parinatam Viddi :

- Understand Prakrti sambavan born out of Maya.

Sukham	Dukham	Moham
<ul style="list-style-type: none">- Sattvic- Comfort	<ul style="list-style-type: none">- Rajasic- More mental stress- More Active	<ul style="list-style-type: none">- Tamasic- Conflict

- None born out of Brahman / Conciousness.
- It is Nirgunam, Nityam, Nirvikaram, Nishkalam, Niranjanana, free from all...

c) Prakrti Sambavan :

- What is Prakrti?
Ishvarasya Vikara karana Shakti.
- Prakrti = Creative power of Brahman.
- It can't exist as independent principle.
- Any power can't exist separate from person.
- Talking / hearing can't exist separate from person.
- If both exist separately – we both can send power to class.
- Power + powerful can't be separated.
- Purusha + Prakrti – Non-separable.

Significance :

- Refutation of Sankhya.



Prakrti – Purusha

- Separate. Both Svatantram.

- Here shankara says Prakrti Paratantra - being its shakti.
- Shankhya Nirakaranam.
- Prakrti has 3 gunas – Both we + Shankhya agree.
- In Vedanta – Prakrti = Maya.
- In Sankhya – Maya – doesn't exist.

Sankhya	Vedanta
<ul style="list-style-type: none"> - Prakrti = Sat Principle / Independent. - Prakrti – Purusha - Both Satyam - Dvaitin 	<ul style="list-style-type: none"> - Not Sat / Asat. - Sat / Asat Vilakshana = Prakrti = Maya. - Anirvachya – Mithya. - Therefore Prakrti can't be counted. Therefore Advaita. Therefore Mithya.

Sambavaha – Bahuvrihi Samasa :

- Sa – Sambavaha – esham gunanam vikaramsaha.
- All products + gunas born out of prakrti only.
- Entire Universe = Product of Prakrti / Maya.
- (Body / Mind / Sense Organs) = Parinama of Prakrti.

Anvaya :

- Prakritim Purusham cha eva,
Ubau api, Anaadi tvam viddhi.
Vikarancha gunan cha eva
prakrti sambavan, tvam viddhi.

Verse 21 :

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

In the production of the effect and the cause, Prakrti is said to be the cause ; in the experience of pleasure and pain, Purusa is said to be the cause.

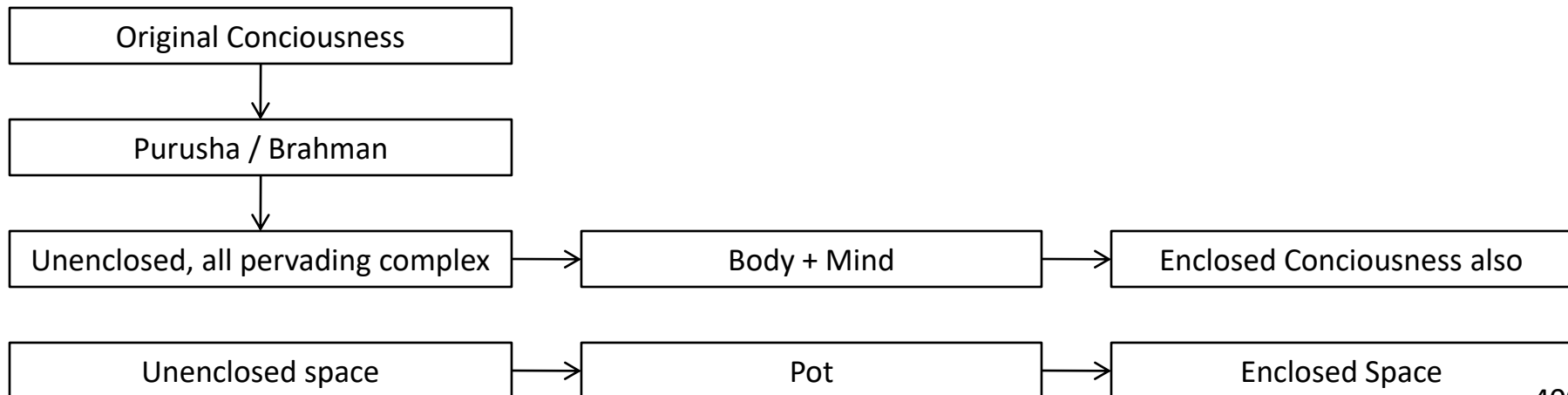
- Significant – essence of vedanta.
- Expand full teaching.

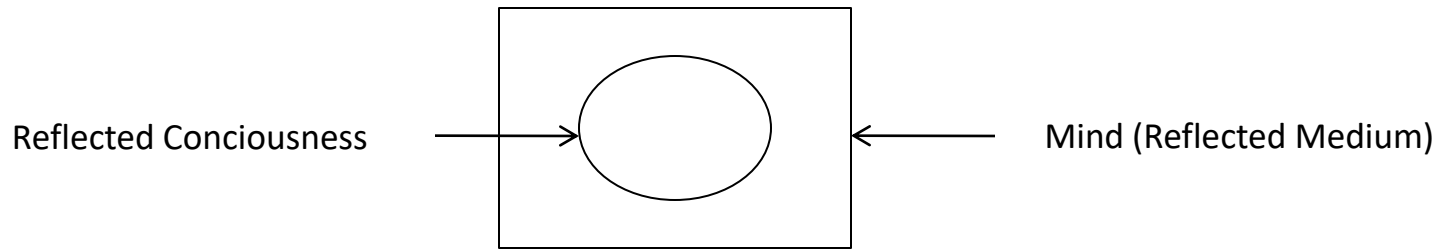
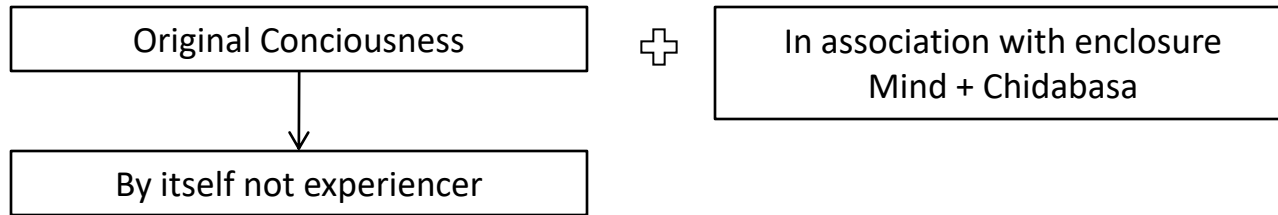
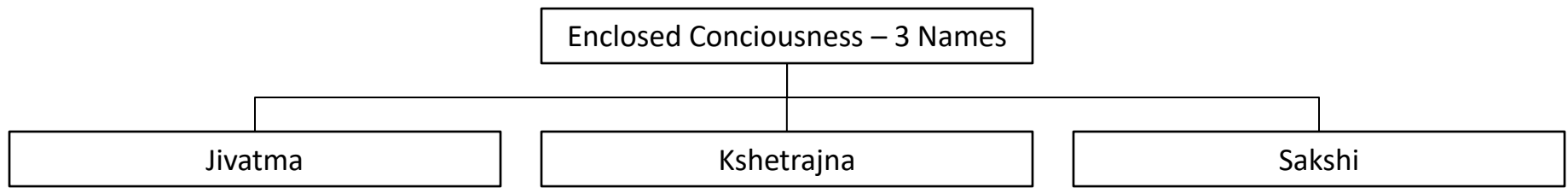
Gist : Out of Prakrti

- Universe + Body + Mind + Sense organ came.
- Achetanam by themselves.
- No transaction possible.
- Products of inert Maya.

How transaction starts?

- All pervading Conciousness existing – Anaadi.
- From Prakrti – Body / Mind complex came.

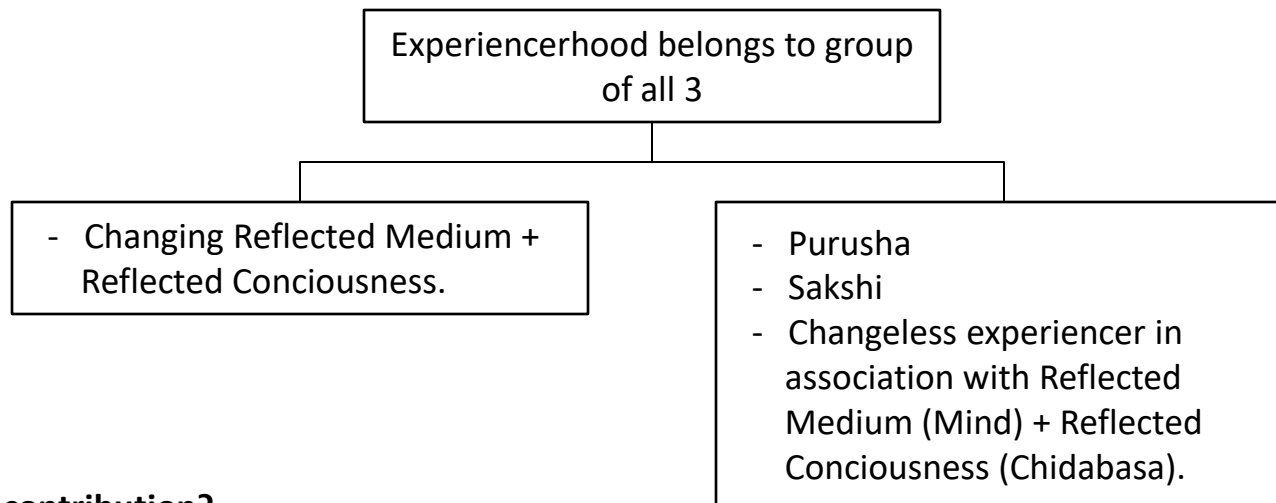




- Group = Original Consciousness + Reflected Consciousness + Reflected Medium = Experiencer of world.

Mind	Chidabasa	Original Consciousness
Not Experiencer	Not Existent	Not Experiencer

- Same in Kshetrajna Bashyam.



What is purushas contribution?

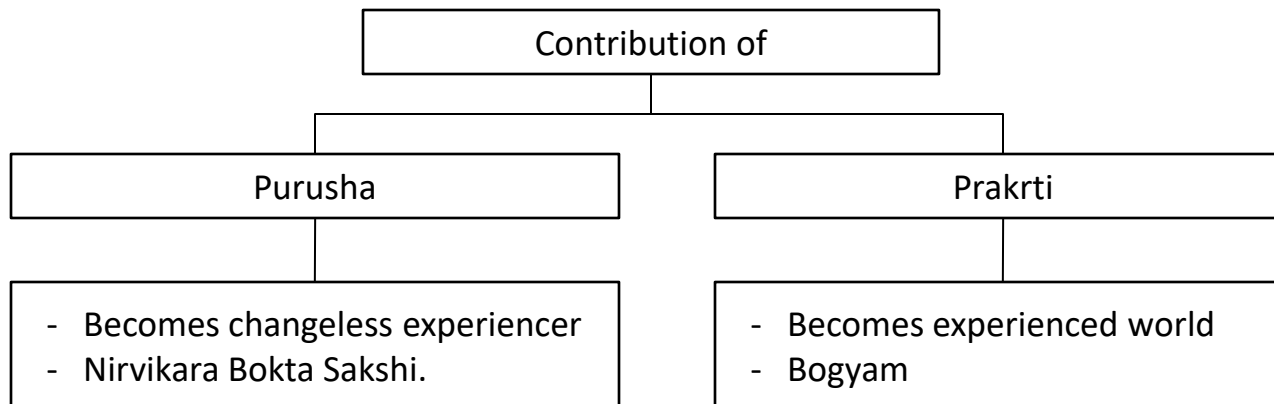
- Changeless experiencer = Technical word – Sakshi.



Experiences



Sukha / Dukha = Sattvic / Rajasic / Tamasic – expressing as states of mind.



- Bogtru + Bogyu Rupena, story of samsara originates = Gist of sloka.

Bashyam :

- a) Karya Karana Kartrutva
 - b) Karya Kaarana Kartrutva
- } 2 readings both ok

Shankara :

- Takes both readings.

a) Karya Karana Kartrutve :

- Karyam = Sthula Shariram – Physical body.
- Karanam = Instruments inside body.

Body	Instrument
- Hardware	- Software - Sukshma Shariram

Tattwa Bodha :

- 17 = 5 Jnanaindriya + 5 Karmaindriya + 5 Pranas + Manaha + Buddhi.
- 19 = Chittam + Ahankara.

Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah ॥ 3 ॥

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

Brahma Sutra :

हस्तादयस्तु स्थितेऽतो नैवम् ।

Hastadayastu sthite'to naivam ।

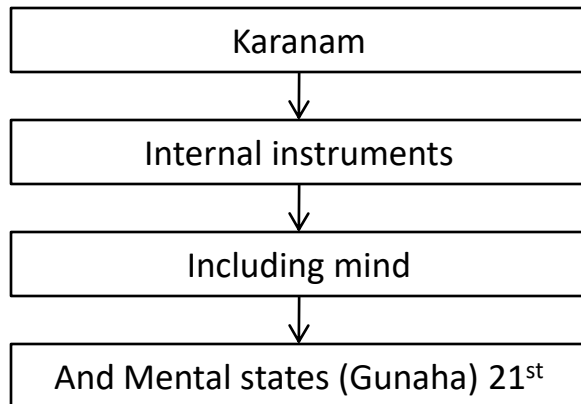
But (there are also in addition to the seven Pranas mentioned) the hands and rest. This being a settled matter, therefore (we must) not (conclude) thus (viz., that there are seven Pranas only). [II – IV – 6]

Ideal Number :

- 11 = 5 Jnanaindriya + 5 Karmaindriya + 1 Antah Karanam instrument (4 functions).
- Prana not instrument.
- Don't use prana for transacting.
- House keeper – life – maintain, keeps us alive.

Anandagiri :

- 13 here = 5 Jnanaindriya + 5 Karmaindriya + Mano + Budhhi + Chittam.
- Ahankara – not instrument / Karta.
- Karyam = Sthula Shariram – Physical Body + Sukshma Shariram + 5 Elements – cause of origination of Body + Objects of experience – Indriya Vishaya.
- Prakrti sambava vikara – mentioned in previous sloka.
- All included in “Karyam”.



Verse 21 - Mind + Verse 20 – Mental stage belong to Prakrti (comfort, stress conflicts)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

In the production of the effect and the cause Prakriti is said to be the cause; in the experience of pleasure and pain, Purusa is said to be the cause. [Chapter 13 – Verse 21]

Prakrti	Purusha
<ul style="list-style-type: none"> - Jada Tatvam - Becomes Bogya Prapancha - Objective part of Samsara - Prakrti alone not responsible for Samsara 	<ul style="list-style-type: none"> - Chaitanyam - Becomes Bogta Jiva - Subjective part of Samsara - If no Bokta, no Sukham, Dukham, no Samsara. - Experiencer of pleasure pain + by becoming enclosed consciousness.

21st Verse :

1 st Half	2 nd Half
<ul style="list-style-type: none"> - Prakrtis active contribution to Samsara - Karya – Karana – Prakrti Uchyate ↓ ↓ Sukshma Sthula 	<ul style="list-style-type: none"> - How Purusha cause of Samsara



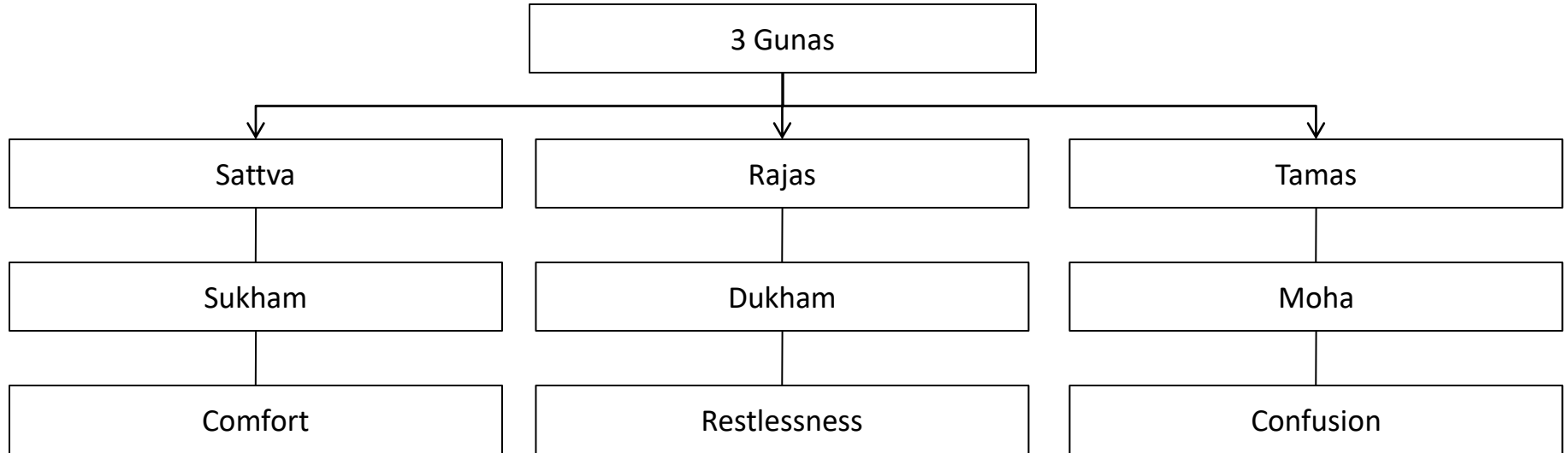
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥ १३.१९ ॥

Thus the Field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being. [Chapter 13 – Verse 19]

प्रकृतिं पुरुषं चैव विद्वानादि उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥ १३.२० ॥

Know you that Matter (Prakrti) and Spirit (Purusa) are both Beginningless ; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

- How you account for Gunas of 19th Verse in 20th Verse.
- In Sukshma Sharira alone Gunas express as Sukham, Dukham Boga Anubava.

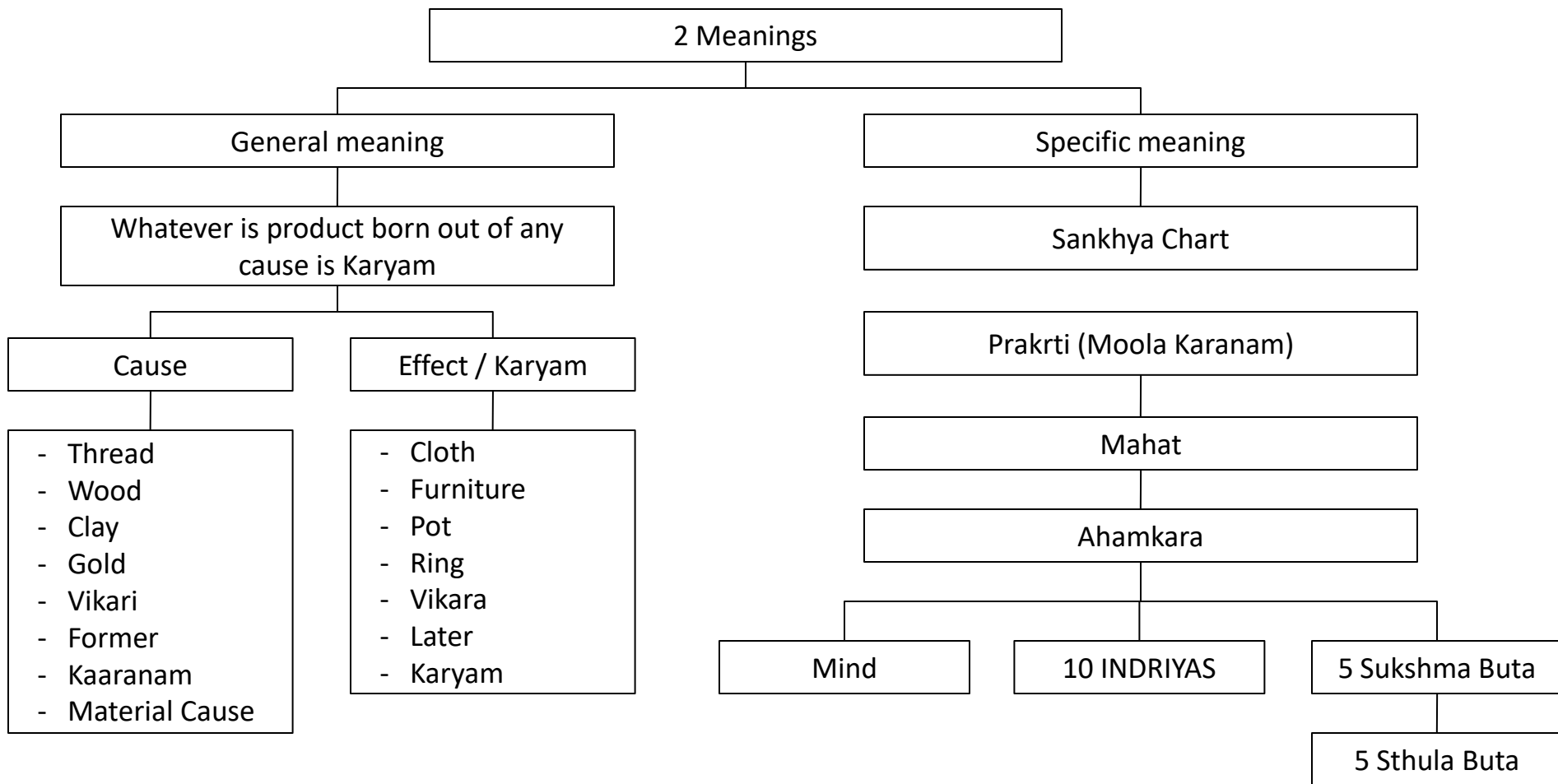


Expressed in the Sukshma Shariram :

- Prakriti = Cause of Body / Mind complex indirectly responsible for Samsara.

Another Interpretation :

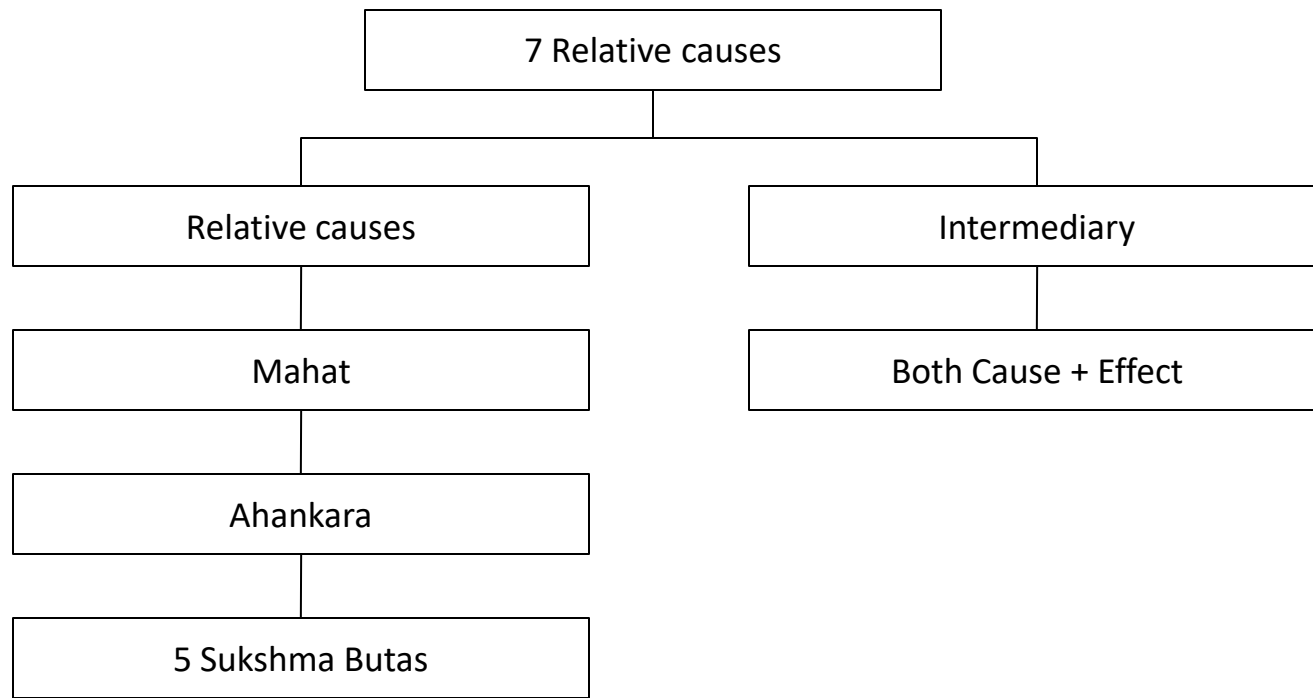
- Karya – Karana Kartrutvam.



- Creation = Bunch of Pairs of Kaaranam – Karyam.
- One ultimate cause = Moola Karanam – Absolute causeless cause
= Prakrti

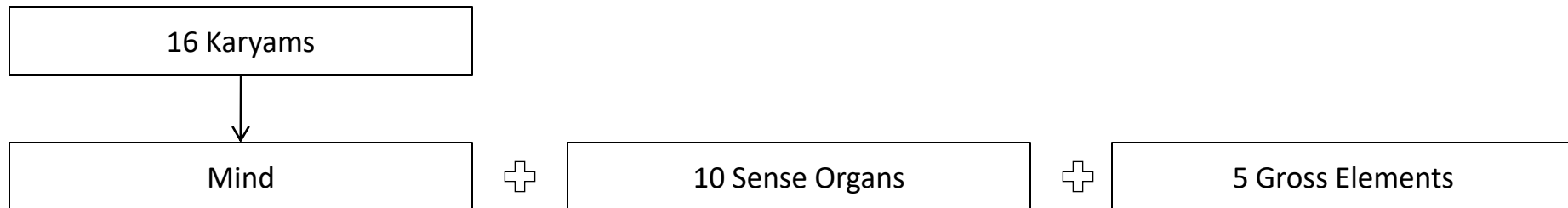
2nd Special meaning : - Specific meaning

- Prakrti – Only ultimate cause .
- Never effect – absolute cause.



16 Karyams :

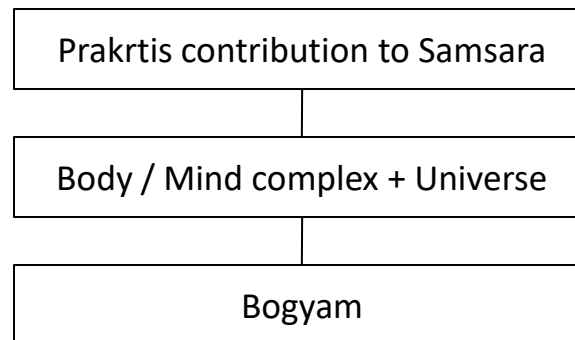
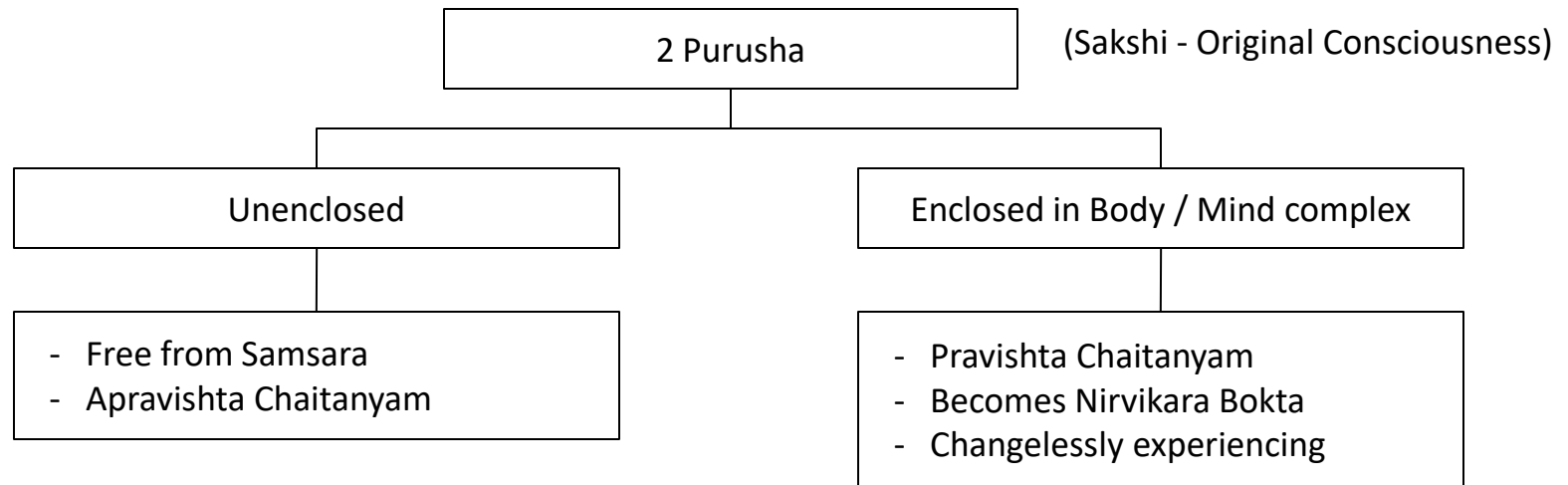
- 16 Only Products - Never cause Karyam.



- Prakriti = Cause for 23 principles 7 relative + 16 Karyams.

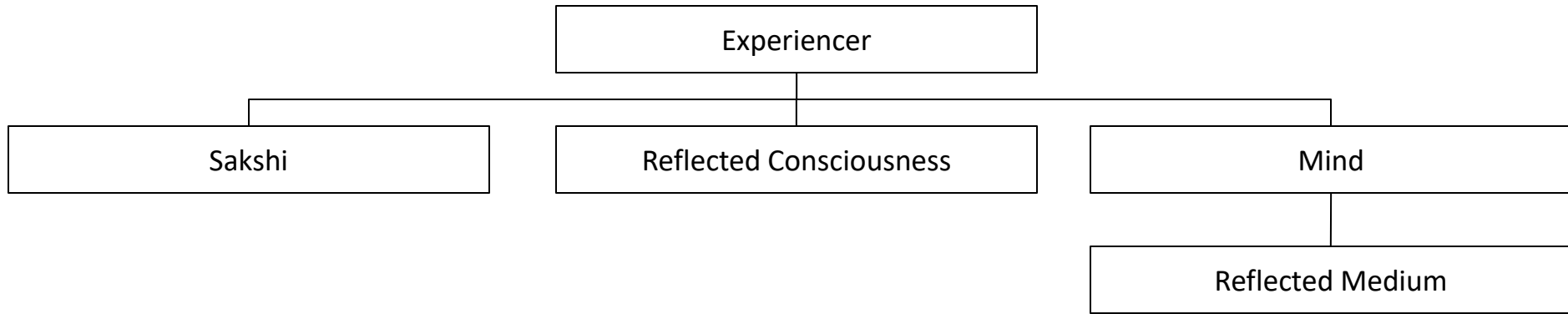
2nd Part of Verse :

How Purusha cause of Samsara ?



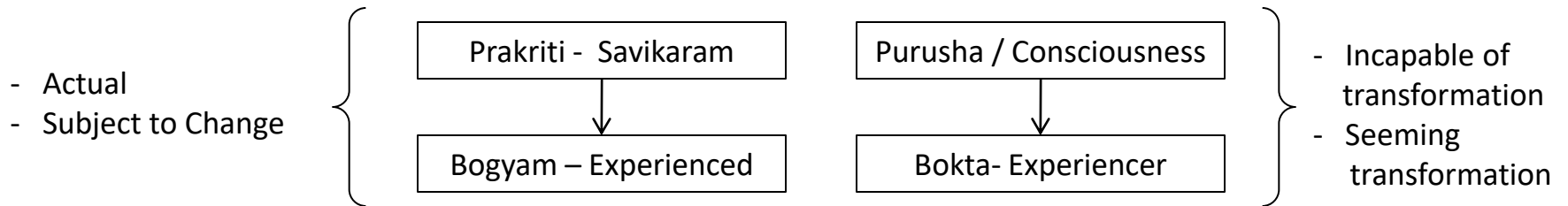
New Name of enclosed consciousness – Sakshi	
<ul style="list-style-type: none">- Purusha Jiva- Kshetrajna- Nirvikara Bokta	<ul style="list-style-type: none">- Like Waker Mukta till he creates dream world- Svapna Pravesha creates dream world & entry becomes problem.

- Such a Purusha, becomes Experienter of Sukham + Dukham... Being changeless Experienter – Sakshi (In Association with Mind + Chidabasa)... Is the cause of becoming Experienter.



How burden of Samsara happens?

- How phenomenon of Samsara occurs?
- Clear understanding gives Moksha.



- Striking of relationship / unholy marriage.
- Arrival of Bokta – Bogyam Sambanda creates Bogta / Samsari.
- Actual Prakrti's transforms into Bogy Prapancha, and seeming transformation of Purusha into Bokta.
- Becoming Sukha Experienter is good news...
- News always not good...

- Sheeta – Ushna – Sukha – Dukhada...
- Deeper analysis - Verse 27

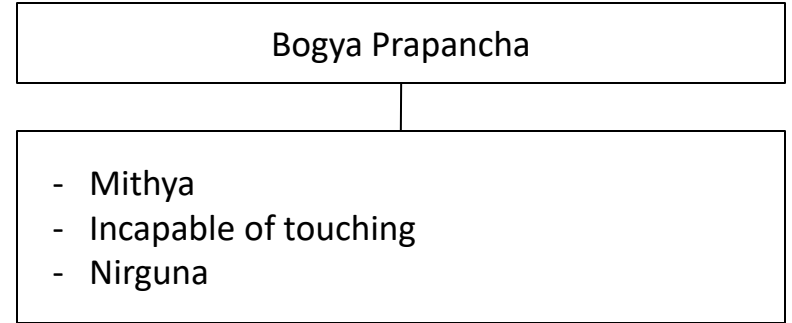
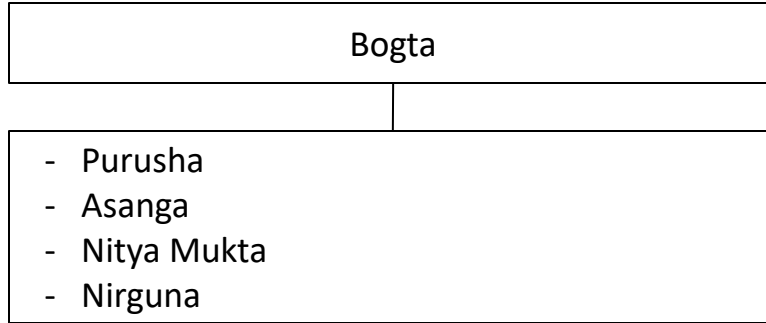
यावत्संजायते किं चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharata's that it is from the union between the "field" and the "knower – of – the – field." [Chapter 13 – Verse 27]

- Kshetra kshetrajna "Samyoga – Analysis" – Adhyasa.

Here Root..

- Prakriti becoming Bogyam – No problem.
- Purusha / Sakshi becoming Bokta – No problem.
- Forgetting status of Bokta problem.
- I am Bogta of Bogyam Prapancha.



- Not remembering complete status of Bokta Updrashta Anumanta....

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusa in this body is also called the Spectator, the Permitted, the Supporter, the Enjoyer, the great lord and the Supreme self.[Chapter 13 – Verse 23]

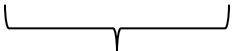
- Asanga.
- Nirvikara Chaitanyam.

Nirvana Satkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

- Na me Dvesha Raagah...


Belongs to Bogya Prapancha.
- I don't require Moksha.
- Because I don't have Samsara...
- Avidya + Adyasa are problem.
- If I don't remember – I identify with Mind + Chidabasa – Identity with Body + Maha family.. Pancha Anatma.

Analysis :

- Before creator – Purusha and Prakrti together as one unit.
- Before Experienter – Experienced duality.
- Duality was there but in God as Advaitam, because Boktru– Bogya division not there at that time - like deep sleep state – both Purusha and Prakriti are there but Boktru Bogya division has not got manifested.

In Sleep :

- Our experience “Ananda” Sukham Avam Apsvapsam.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat, the same, you engage in battle for the sake of battle; thus you shall win and not incur sin. [Chapter 2 – Verse 38]

- To understand Srishti - Take Sushupti & Jagrat.
- From Advaita Avasta - when I wake up... from Advaitam.

1st Step :

- Divide myself into Bokta + Bogyam.
- Dvi Atmai – Bayam Bavati.

Dvitiyam :

- Not chair - wall duality but Boktru – Bogyam Dvitiyam.
- Subject – object duality.

↑

Purusha contributes to subject.

- Prakrti contributes to object - Body / Mind
 - Pleasure, pain, Karma, Karma Phalam
 - Action – Result

Cause Hetu	Effect Phalam
Karma	Phalam
Action	Result
Sukham	Dukham

- If Prakrti doesn't become experienced – If Purusha doesn't become (Experiencer), there will be no Samsara.
- 1st step in Samsara = Dvaitam.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कश्मान्नु बिभेमीति, तत एवास्य भयं वीयाय,
कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaśmānnu bibhemīti, tata evāsyā bhayaṃ vīyāy,
kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

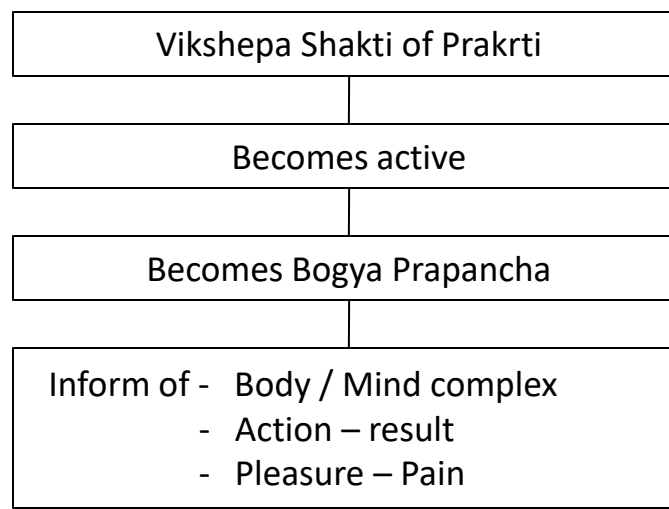
He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.
[I – IV – II]

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्ये
ऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।
अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

Yada hyevaisha etasminnadrsye 'natmye' -
nirukte' nilayane' bhayaṃ pratistham vindate,
atha so' bhayaṃ gato bhavati,
yada hyevaisha etasminnudaramantaram kurute,
atha tasya bhayaṃ bhavati,
tattveva bhayaṃ viduso' manvanasya,
tadapyesa sloka bhavati. (3)

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika Verse. [II – VII - 3]



- If Bogya Prapancha alone is there, - No problem ignorance is bliss.
- Purusha becomes Experiencer, and duality is created.
- No interaction no problem.
- Samyoga – Relationship is struck Samsara starts.
- Avidya Rupa – ‘crucial’
- Experiencing world by itself not cause of Samsara.
- Jeevan Muktas experiencing world, have Boktru – Bogya Sambanda.

Jeevan Muktas are there :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom. [Chapter 2 - Verse 56]

- In addition, there is a factor Adhya Rupa – Avidya Rupa.

Very Important Lecture for Moksha :**Page 333 – Bashyam – Last Para :**

- Lord Krishna - deals with Purusha – Prakrti.
- Before creation / After creation – micro – Kshejna – Kshetra.
- Before creation Purusha and Prakrti were existing as one entity without any internal division in the form of Subject – Object.
- During Sushupti we don't have subject – object division.
- Similarly in Pralayam, division not there.
- Non dual mixture gets divided into subject – object pair and we get divided into subject – object pair in dream.
- Moment we project dream, subject – object duality comes out, same thing happens in Srishti.

Verse 21 + 22 :

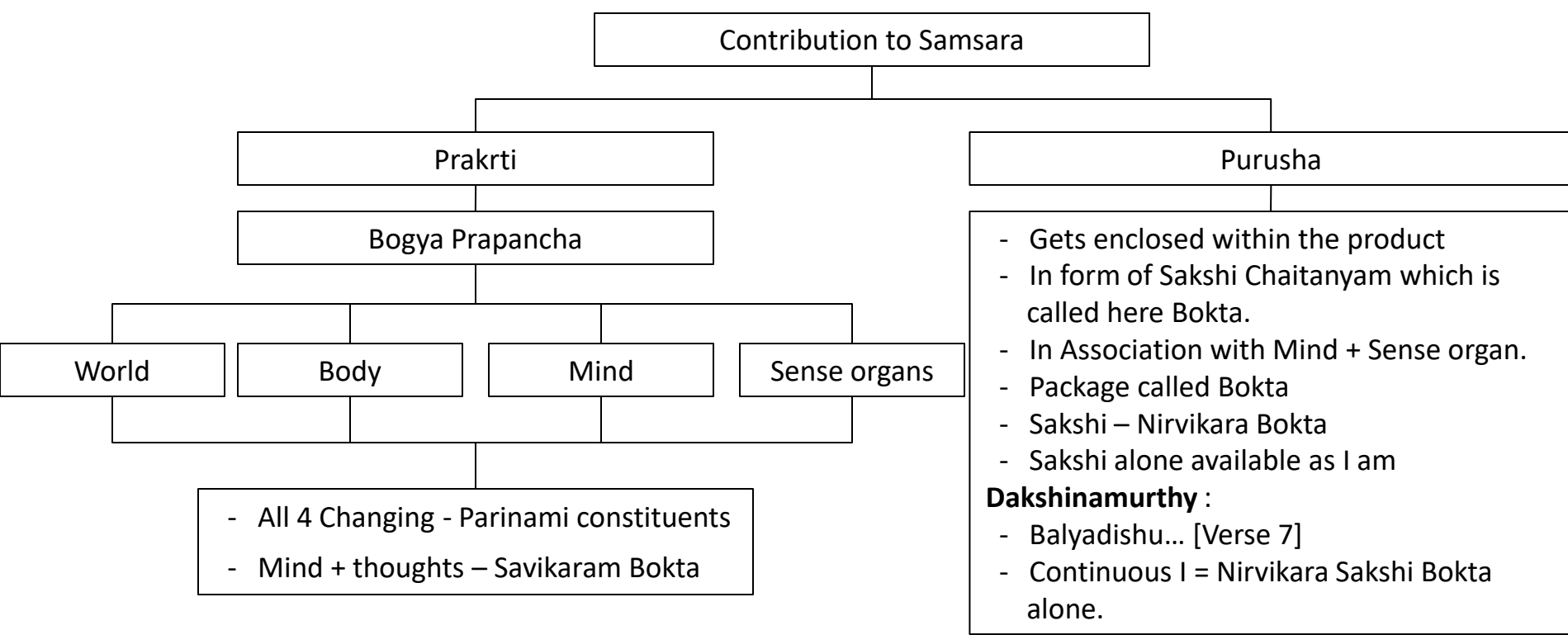
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

In the production of the effect and the cause Prakrti is said to be the cause; in the experience of pleasure and pain, Purusa is said to be the cause.
[Chapter 13 - Verse 21]

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गो ऽस्य सदसद्योनिजन्मसु ॥ १३-२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti, attachment to the qualities is the cause of his birth in good and evil wombs [Chapter 13 - Verse 22]

- Verse 21 + Verse 22 Beautiful Slokas for diagnosis of Samsara.



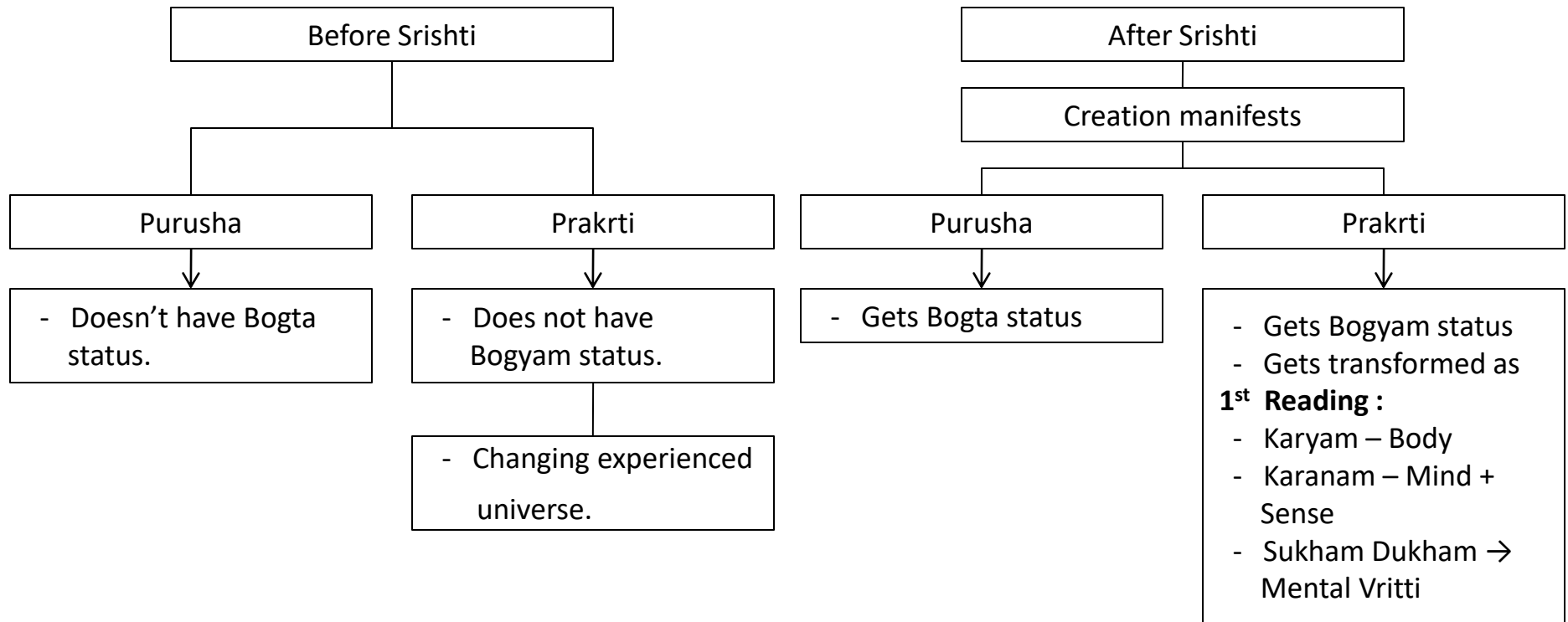
Dakshinamurthy Slokam :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya adissv - Api Jaagrad - Aadissu Tathaa Sarvaasv - Avasthaasv - Api
Vyaavrttaasv - Anu - Vartamaanam - Aham - Ity - Antah Sphurantam Sadaa I
Sva Aatmaanam Praktii Karoti Bhajataam yo Mudrayaa Bhadrayaa
Tasmai Shrii Guru Muurtaye Nama idam Shrii Daksinnaamuurtaye II 7 II

Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence, During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy [Verse 7]

- Once Boktru – Bogya Sambanda comes, Samsara comes.
- How Purusha - Prakriti become responsible for Samsara?



- Bokta = Changeless experience



Witness

2nd Reading :

- Karya – Karana

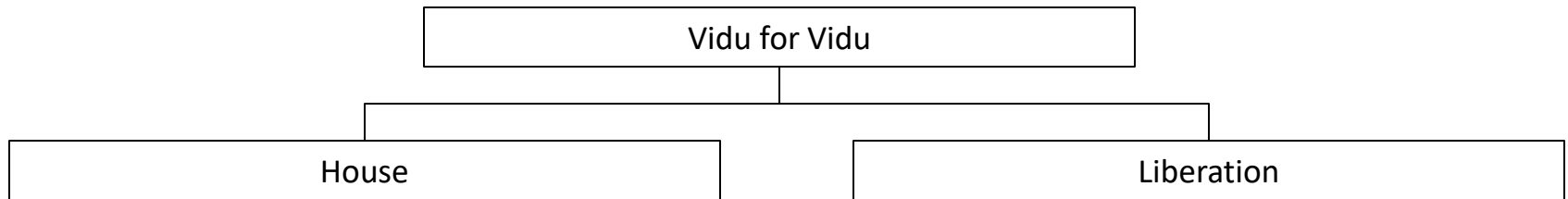


Phala – Hetu

Karma Phala – Karma

Gauda uses in Mandukya Upanishad :

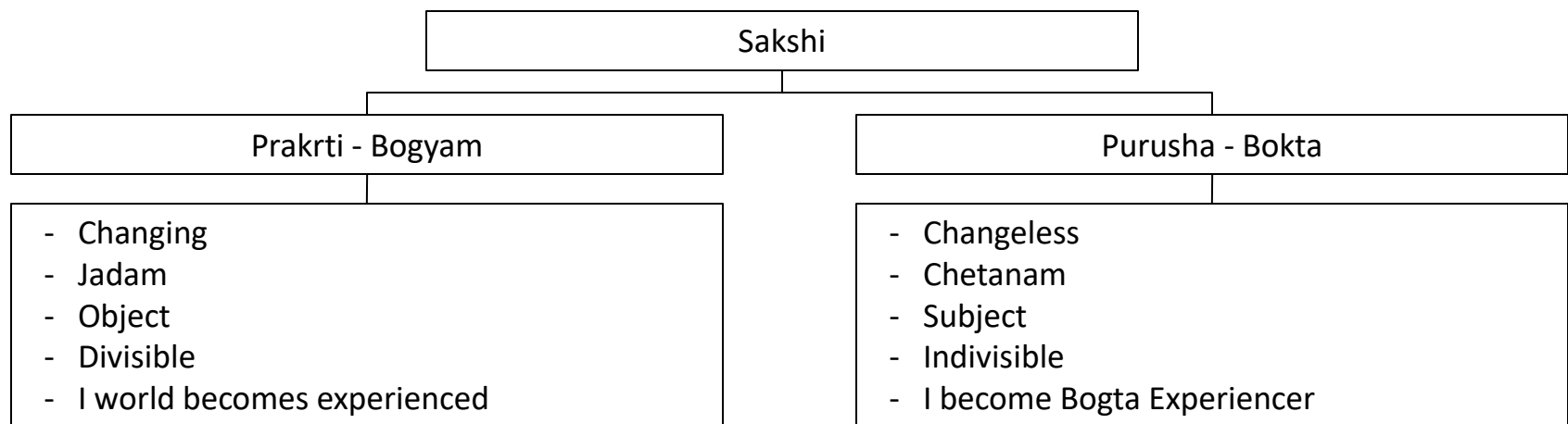
- Yavat Hetu Phala... Samsara Taya Davataha Prabhatyate...
- As long as you are obsessed with Karya – Karana flow of Prakrti, Samsara will not leave you.
- Transcend Karma – Karma Phala flow, Samsara ends.
- Transcending flow is Mithyatva Nishchaya.
- 2 words – Hetu – Phalatmana, Prakrti transforms in this form.
- If Prakrti doesn't get transformed, no Samsara.
- Prakrtis transformation is one problem, Purusha – consciousness – If it does not get enclosed in the mind and become Bokta, another problem.
- Sakshi Bokta, no Samsara (Vyatireka Nyaya) But Purusha gets enclosed and gets trapped.
- I – Enter Griham for freedom as Grihasta – Vidu for Vidu.



- Entered house for liberation, became Grihasta + got trapped.
- Anvaya Nyaya - what happened, when Prakriti got transformed into Body / Mind complex + Karma Phalam.

Pre Srishti	Post Srishti – Became
<ul style="list-style-type: none">- Prakrti- Purusha consciousness with opposed nature Tamah Virodha.	<ul style="list-style-type: none">- Bogyam- Bogta

- 2 Slokas – Adhyasa Basa essence.



Like Chaya – Katho Upanishad :

Brilliant note of Shankara :

- Even experiencing world not a problem.
- Being Bokta not a problem.
- Blessing... if I am all the time in Advaita Avasta – Boring.
- In Dvaita Avasta... wonderful movie – Shabda, Sparsha...
- Becoming Bokta not problem... blessing have wonderful entertaining – know Bokta Sakshi Asanga curse under one condition.

4th Capsule of Vedanta :

- I Sakshi Bokta am never affected by any event in material world, Body, mind, sense organs.

Remember - Asangatvam...

- I am higher order of reality.

Purusha	Prakrti
<ul style="list-style-type: none"> - Satyam - Asangatvam 	<ul style="list-style-type: none"> - Bogya Prapancha - Mithya - Sanga

5th Capsule :

- Remember higher nature – life – blessing.
- Boktrutvam – Not a Problem

Problem :

- Identifying and getting lost in Prakrti.
- Samyoga / Adhyasa / Abimana.

1 st On waking	Next
- Experience Mind as object	<ul style="list-style-type: none">- After mental experience- Become the mind, identify with mind, have Abhimana of mind, Adhyasa – error – I don't say mind is disturbed. But Say : <ul style="list-style-type: none">- I am Disturbed “Trapped”.- Avidya Rupa Samyoga.- Mithya Jnana Rupa Adhyasa = Abhimana Rupa Very important word

4 Layers of Ahankara – Mamakara – personality :

1 st	2 nd	3 rd	4 th
- Identity with mind	- Identity with sense organs	- Identity with Body	- Identity with family ↑ Personal + family worry engulf me

Avidya	Jnani
↓ Adhyasa – Samyoga ↓ Aham / Mama – Abhimani	<ul style="list-style-type: none">- Bokta- Experiences world Remembers : Gita Pashyam... Neiva Kinchit Karomi... [5 – 8]

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

Chapter 3 – Verse 27 & 28 :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥

“I do nothing at all,” thus would the Harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing...[Chapter 5 – Verse 8]

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He whose mind is deluded by egoism, thinks ‘I am the doer’. [Chapter 3– Verse 27]

But he who knows the truth, O mighty armed, about the divisions of the qualities and (their) functions, and he who knows that Gunas as senses move amidst Gunas as objects, is not attached. [Chapter 3– Verse 28]

- Matter + matter interact - doesn't matter.
- I am not material - but spirit.
- Samyoga - borrowed from next verse.
- Therefore, Prakriti + Purusha are responsible to Samsara – as Karyam + Karanam.

Prakriti

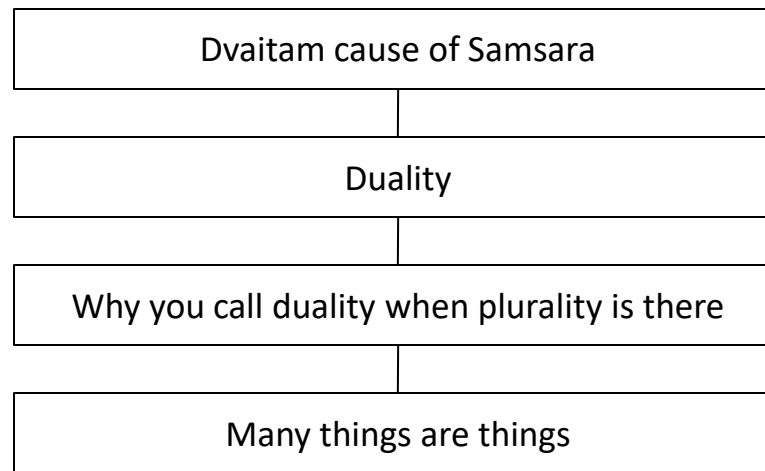
Purusha

Becomes Body / Mind complex

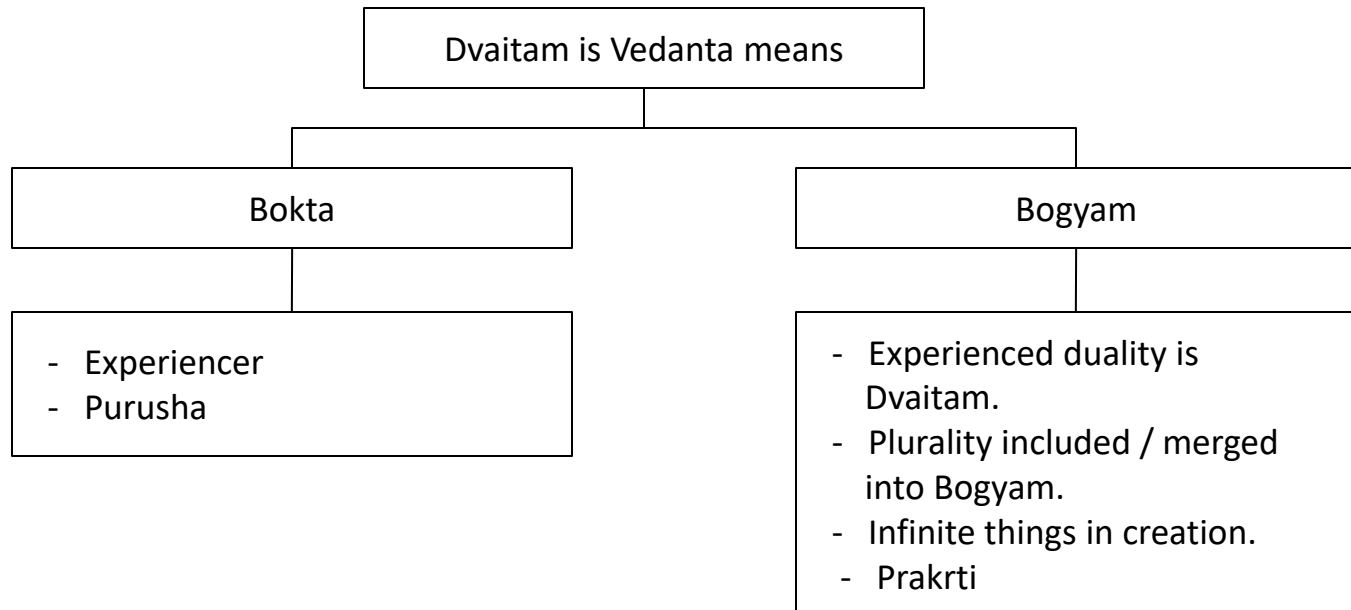
Becomes Bokta

Called Dvaitam

Bogyam



- What are 2 in Dvaitam
 - Fan / Hall
 - Table / chair



- Shankara – Raises question – Very important portion.

Shankara – Raises question : Very important portion

What is Definition of Samsara?

2 Meanings – Both connect

Etymological

Sam

- Continuous directionless.

Sru

- Travel
- Sara – Abstract root of Sru.
- Saranam movement.

- Samsara = Continuous, directionless, zigzag travel
- Literal meaning

Baja Govindam :

- Travel = Punarapi Jnanam Marana.. [Verse 22]
= From one body to another

Gita : Chapter 14 – 18 : Urdvam Gachhanti...

- Tat Vastaha – Satva – Higher
- Madhye Gachhanti – Rajo – horizontal
- Tamo – downward travel.
- Moksha = Freedom from travel

Conventional

- Mentioned here
- Who do not believe in rebirth universal definition

Astika – Nastika definition :

- What is popular meaning of Samsara :

Remember :

- Sukha Dukha Samyoga
- Continuously experience pleasure + pain
- Pain – after pleasure more painful (Coming out of Ac room)
- Born poor – No Poverty felt
- Born rich – feel Poverty later

Dakshinamurthy Slokam :

- Yat Sakshat Karanat Bave
- No cycle of birth + death.
- Definition of Samsara
- Given to one who believes in rebirth

Bhaja Govindam Slokam :

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥२२॥

punarapi jananaṁ punarapi maraṇaṁ punarapi janāni jaṭhare śayanam ।
iha saṁsāre bahudustāre kṛpayā'pāre pāhi murāre ॥22॥

Born again, death again, birth again to stay in the mother's womb! It is indeed, hard to cross this boundless ocean of Samsara. Oh Murari! Redeem me through, thy mercy. [Verse 22]

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards.
[Chapter 14 – Verse 18]

Dakshinamorthy Slokam :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya eva Sphurannam Sada Atmakam Asat Kalpa Arthakam Bhaasate
Saakssaat Tat Tvam Asi Iti Veda Vacasaa Yo Bodhayaty Aashritaan ।
Yat Saakssaat Karannaad Bhaven Na Punaraavrttir Bhavaam Bho Nidhau
Tasmai Shrii Guru Muurtaye Nama Idam Shrii Dakssinnaamuurtaye ॥ 3 ॥

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy [Verse 3]

- If Dukham alone - Wont know Dukham.
- We enjoy Sukham – Dukham comes.
- Alternating Sukham – Dukham - can expect.
- Sukham / Dukham / Sukham / Dukham – ok.
- Sukham / Dukham / Dukham / Dukham / Sukham – Problem.

- Pattern can never decipher.
- “Helplessness” w.r.t changing fortunes, w.r.t Pancha Anatma.
 - Possession / Profession / Family / Body / Mind.
 - No control.
 - Continuously changes.
 - Feeling trapped place / family / relationship / body.
- **4 Traps :**
 - Sense of feeling trapped = Samsara.
 - Then pray - Take me quickly
 - Not in my hand.
 - Feeling of helplessness = Samsara
- Go through HAFD – Cycle - consider life is burden liability, boredom.

H	A	F	D
Helpless	Anger	Frustration	Depression

Question :

- Why God created world.
 - Till then Sun - ice cream – no – question.
 - Arjuna – Krishna as guru – Relevant – As friend – irrelevant.

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंमूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्ते ऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask thee, tell me decisively what is good for me. I am thy disciple. Instruct me who has taken refuge in thee.[Chapter 2 – Verse 7]

- In “ Helplessness”



Samsara = Helplessly going through Sukha – Dukha Anubava..

- Experience – Not Samsara...
- Jnani also goes through experiences in Jeevan Mukti... Prarabda – Diseases...

2nd Reason for Samsara :

- Sukha – Dukha – Samyoga, Abimana.
- Purusha - Becoming Bokta + identifying.
 - Avidya Rupa Samyoga
 - Samboktrutvam
- Sukham – Dukham and itself not Samsara.
- Sukhi Aham – Dukhi Aham = Samsara.
- “ I “ - Transferring Sukham / Dukham on to myself.

Claim : I am sorrowful / happy.

Sukham / Dukham	Purusha
<ul style="list-style-type: none"> - Belongs to Prakrti - Priya / Moda / Pramoda Vritti - Experiential pleasure / happiness belongs to Prakrti - Here – Sukham belongs to mind – Prakrti - I throw on to myself & take as I – my own attribute 	<ul style="list-style-type: none"> - Non experiential Ananda <p>Nirvana Shatkam :</p> <ul style="list-style-type: none"> - Na Meva Dvesha Raagah [Verse 3] - I am Nirguna Sakshi Chaitanyam - I forget

Nirvana Satkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

Say :

- I am happy
- Happiness – my attribute.
- I am unhappy.
- Unhappiness – Attribute – My attribute.

Samsara – 2 Stages

- Happiness / Unhappiness
- Experience

- Transferring them on to me & claiming – I am happy now, I was unhappy before.
- Samyoga Abhimana = Samsaritam - Next verse

Anvaya :

- Prakrti Karya karana kartruhu hetuhu uchyate
Purushaha sukha dukhanam boktrutve hetuhu uchyate

- Purusha 'jivatma' identifying with Sukha / Dukha is cause of Samsara.
- Why does this happen...
How Boktrutvam Abhimana happens?
- Answered in next Sloka.

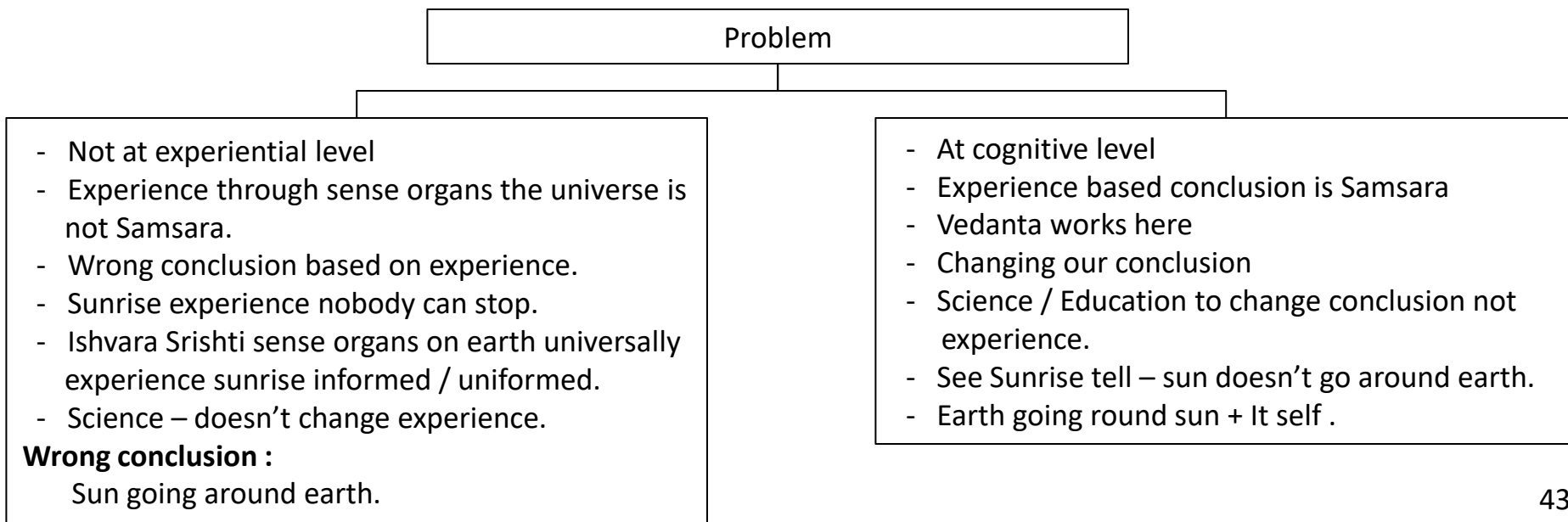
Hint : Crucial word

Very important words :

- **Page 333 – last 2 lines – Avidya Rupaha Samyogaha :**
 - Adhyasa / Abhimana claiming the body – mind as myself is problem.

All problems – Cognitive problem	Not emotional level
<ul style="list-style-type: none"> - Intellectual ↓ Claiming emotion as my emotion is cognitive conclusion 	<ul style="list-style-type: none"> - Mind

- Taking emotion as myself - or belonging to me.



- After cognitive change experience of Prarabda continues for Jnani + Ajnani.
- Experience similar world - Will have biological pains.
- After Jnanam – body pain continues.
- Sadashiva Brahmendra - Plastic surgery / Ramana surgery without Anastesia.
- Bring safety pin + Prick – Pain - No Moksha.
- Experiences can't be changed or stopped, experience based conclusions to be stopped.

Problem :

- Cognitive / Intellectual.

Solution :

- Cognitive / Intellectual.
- Not transcend intellect but use intellect with help of Sastra.

Chapter 13 – 3rd Sloka = Mahavakya Sloka.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the “Knower-of-the-field” in all “Fields,” O Bharata; knowledge of the “field” as also of the “knower-of-the-Field” is considered by me to be my knowledge.[Chapter 13– Verse 21]

Chapter 13 / 14 / 15 :

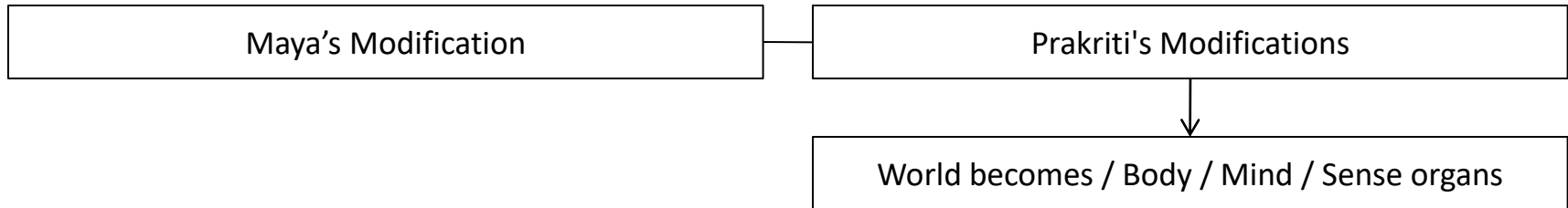
- Advaitam – Aikyam – Very important.

Chapter 16 / 17 :

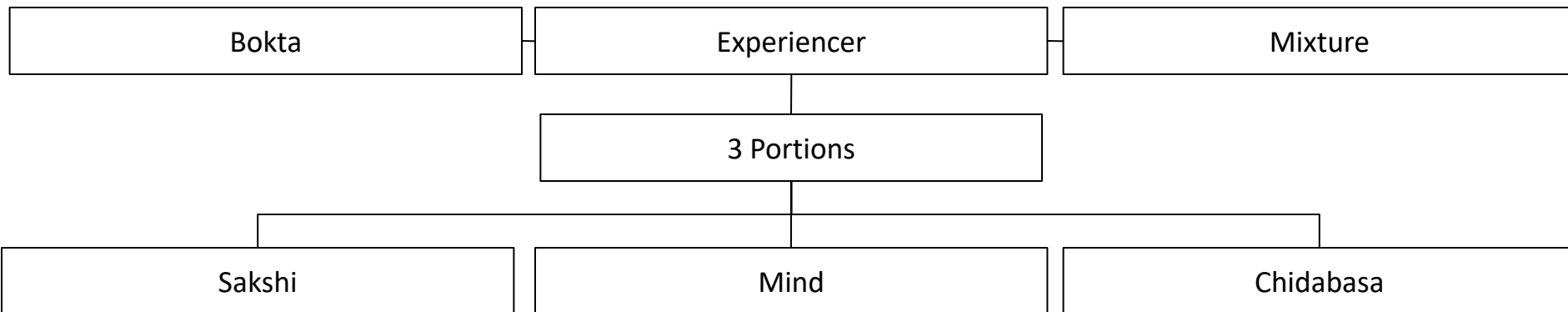
- Preparatory Disciplines.

Page 334 – Verse 22 – Introduction Bashyam

- Purusha – Prakrti
 - ↓ ↓
 - Brahman Maya
- When creation evolves how both become responsible for Samsara.



- Purusha / Brahman / All pervading consciousness no change – but available inside body as enclosed.
- Purusha / Brahman / called Sakshi – Becomes Bokta – not by itself but as a package.



- Vachyartha - of Bokta – Experienter – Primary meaning includes Mind + Chidabasa.
- Bokta – Lakshyartha = Sakshi.
- Secondary meaning by Baga Tyaga Lakshana. Exclude Mind + Chidabasa – Sakshi called Bokta...
- Bokta, here used as Lakshyartha - enclosed Sakshi Chaitanyam.

- I experience World / Body / Mind / Emotions. Experience itself not problems.
- Sukha, Dukha, Moha are attributes of Body and Mind... attributes transferred to Sakshi and we say I am Sukham, Dukham, Moha...
- Identification with Prakrti and claiming attributes of Prakrti as my own is the problem.
- Samsara not caused by Experiencer themselves but by 2 Deep blunders called Adhyasa.

Guna Sangaha – 2 fold Adhyasa

- Identification with Prakrti
- Prakrti Guna / Emotions Abhimana
- Dharma
- Taking mind as myself

- Claiming Prakrtis Attributes as my own
- Prakrti Abhimana
- Taking emotions as mine

- Adhyasa bashyam of Brahman Sutram very important Sloka - 22nd Verse.
- Diagnosis of Samsara problem.
- We can never blame World / Family / Body / Mind / Emotions for our problems...
- Blame Adhyasa for our problems Identification with mind and its emotions.

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

Nirvam Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
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Adhyasa Neutralisation Meditation – ‘AUM ‘

Neither Mind	Emotion Abhimana
<ul style="list-style-type: none">- I am the Mind- Tadatmya Adhyasa	<ul style="list-style-type: none">- I have Emotions- Samsarga Adhyasa

Verse 22 :

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गो ऽस्य सदसद्योनिजन्मसु ॥ १३-२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti, attachment to the qualities is the cause of his birth in good and evil wombs [Chapter 13 - Verse 22]

General Analysis :

Purusha :

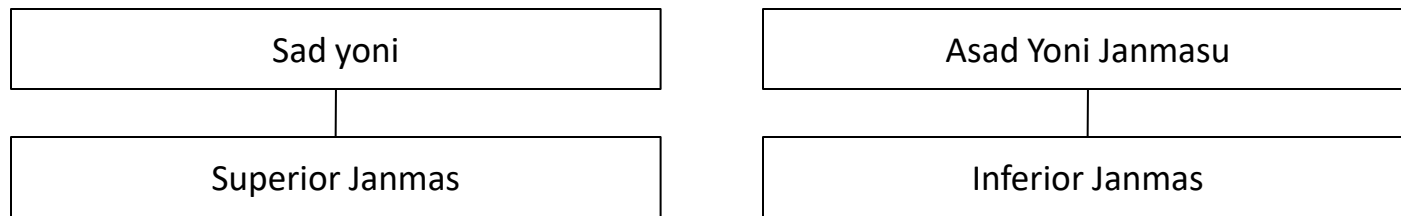
- Enclosed consciousness – Sakshi now called Experiencer in association with Mind + Chidabasa.
- Prakrti's Staha = In identification with Mind - Prakrti..
- Sakshi - Instead of claiming – I am witness of Mind, claims – I am the Mind.
- I am the witness of the mind is wisdom.
- I am the Mind = Samsara

Prakriti Jam Gunan Bukte :

- Experiences the emotions rising in mind.
- Experiencing itself not problem.

Karanam Guna Sangaha :

- Claiming emotions belong to me is the problem.
- Transfer emotions from mind throw emotions upon myself – Sakshi .
- Anyon Yasmin Anyon Atmakatam Dharmam Adhyascha... 1st sentence – Adhyasam – Bhashyam.
- Transferring the emotions upon me the witness of Mind + Emotions - Transference called = Guna Sangaha.
- Transferring attributes of mind to me is the foundation of Samsara.
- Then Karta, Bokta, Pramata, Punya papa Karma, Punarapi Janma.



- Original Karanam = Guna Sangaha.

Bashyam :

- a) Purusa = Bokta = Lakshyarthha implied meaning – Sakshi Chaitanyam.
- b) Prakrti's Sthaha = Situated in the Prakrti

- Prakrtou – Moola Avidya Lakshanou



Prakrti = Maya = Moola Avidya.

- Maya - During Vyavahara; Maya has transferred into body – Mind complex.
- Karya – Karana Rupena – Maya.
- Maya – now Available as Body / Mind.
- Body + Mind = Modified Maya.
- Karya = Body.
- Karanam = Mind.

c) Sthitaha : Situated

- Where is Sakshi Located now? In Body.
- Sakshi = Consciousness = All pervading / formless.

Contextual meaning :

- Identified with Body as “I” Myself.

Atmatvena Gataha :

- Location = Identification.
- When I identify with body, I am located, As consciousness – No location all pervading.
- Identification – Makes me feel located in Singapore.
- Once sakshi identifies with mind, Chidabasa – Mixing Up – Creates confused I – called Ahankara.
- Sakshi - Comes to lower plane / Slipped down.
- Holy - Unholy Association

↓ ↓

Sakshi Body / Mind

d) Bunkte = Upalabathe :

- Experiences – Tragedy. In Sushupti, Mukta. Don't identify with Body / Mind complex.
- Wake up - Ahankara comes
 - Mamakara comes
 - Samsara comes
- What he experiences?

e) Prakrti Jan Gunan :

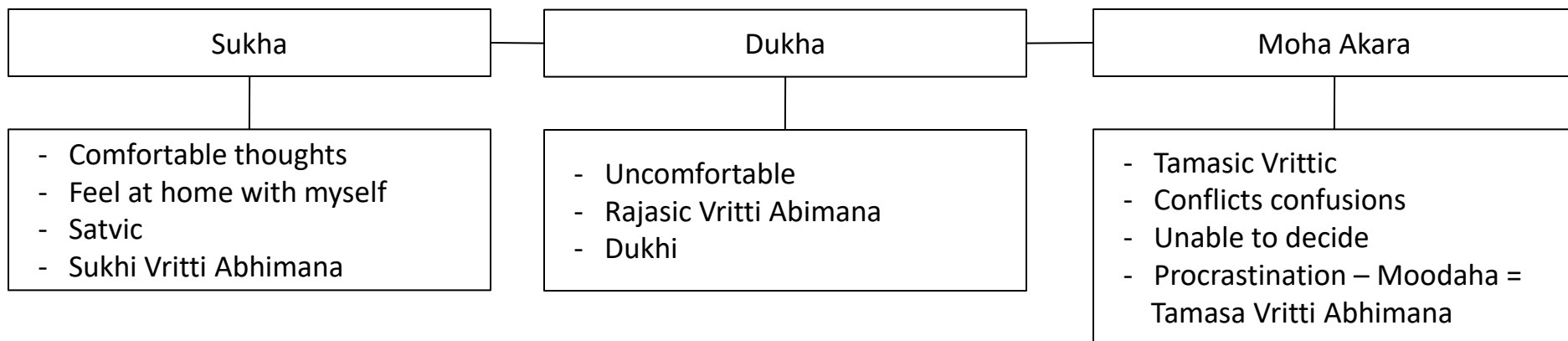
- Born out of Prakrti



Born out of Body / Mind complex

Born out of Mind

- In Mind 3 Gunas are there.
- Job of 3 Gunas – Continuously Generate Sattva / Rajas / Tamas – Thoughts = 3fold emotions.



- Gunan = Emotions – He experiences.
- Experiencing not problem. Not Samsara, Mind has emotions. I am free, Neighbourisation of mind.
- Mind not me. Creating inner space – I.
- Sakshi – Mind – Distance – I



I am Sakshyam

- I am happy / confused
 - Sukhi (Adhyasa) – Priya / Pramada Vrittis of Mind



I am Sukha Svarupa... I take it as my emotions(27)

- 3 Fold identification - Sattva / Rajas / Tamas.
- Claim - I am Jnani also confusion, Understood well.
- Claiming Jnani – Panditaha = Samsari.
- I am identifying with Jnanam = Vritti in Mind.
- Jnani doesn't claim I am Jnani / Ajnani.
- I am Brahman Consciousness – which illumines Jnana Vritti + Ajnana Vritti of Mind.
- I am Jnana – Ajnana Vilakshana Sakshi.

Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter II – Verse 2]

Karanam :

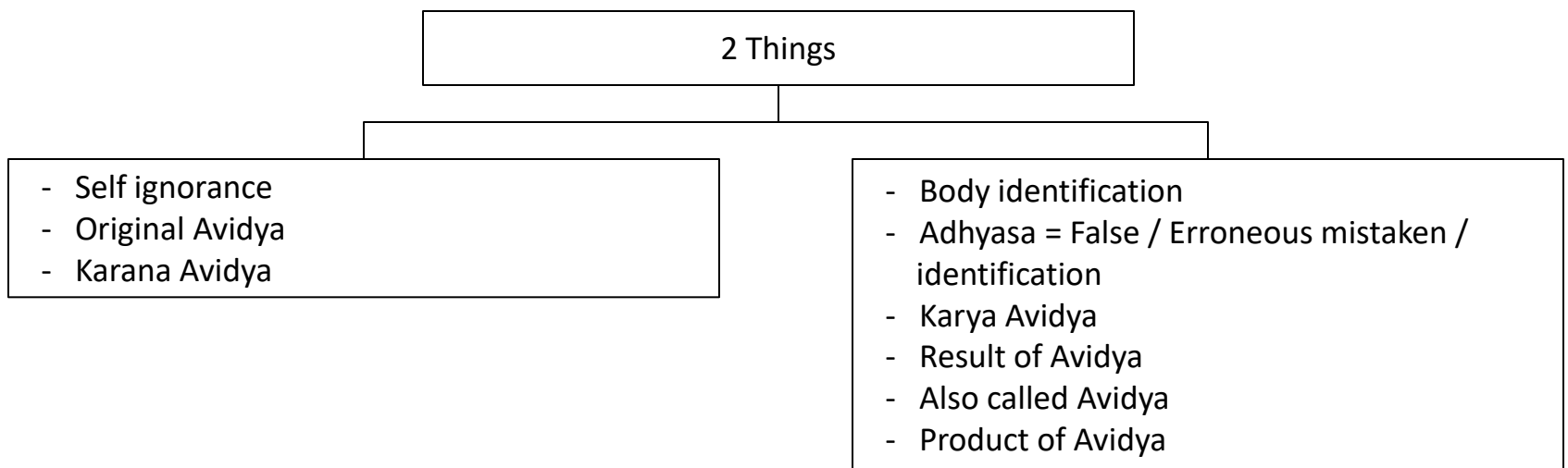
- Lord Krishna - By implication. Shankara – Directly / Communicates – Body / Mind – Identification as I am.



Caused because ignorance of my real nature.

- I don't know I am Atma – Sakshi, I identify with Sakshyam.
- Sakshi – Agyana = Sakshyam Agyanasya Karanam

= Witnessed objects agyanam's Karanam



- Only both Avidyas join, Samsara will come, When one does not join, no Samsara.
- When Karana Avidya is alone there, bachelor Avidya is there, Karya Avidya is not yet born, no problem.
- Pure ignorance = Bliss – During Pralayam, Avidya is there but no Samsara.
- During Maranam, Karana Avidya is there
- During Sushupti, Karana Avidya is there
- Karana Avidya = Pure ignorance = Bliss - No problem.
- When do you face problem... From sleep we wake up, ignorance doesn't remain ignorance, Ignorance leads to error, Deha Abhimana, in the form of Ahamkara + Mamakara both together called Karya Avidya.
- Ahamkara – Mamakara / Guna Sangaha.
- Adhyasa / Karya Avidya is villain – Direct immediate cause of Samsara.
- Karya Avidya contributes – Indirect cause .

Verse 22 :

- Guna Sangaha = Karya Avidya
- Adhyasa Rupa Avidya = Ahamkara – Mamakara is Sakshat Karanam for Samsara.
- Original - Moola Avidya = Karana Avidya not Sakshat Karanam but indirect Karanam, Param Para Karanam.

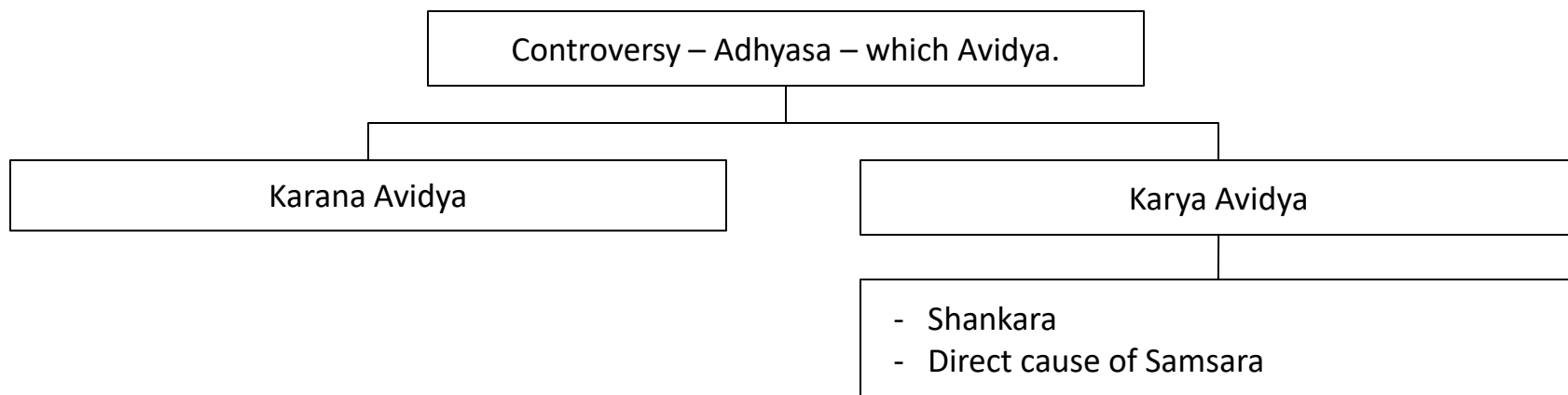
Brahman Sutra :

- Instead of talking of Avidya, gave Adhyasa Bashyam.
- Tame Tamevam... Laksanam Adhyasam Pandita Avidya Manyante.

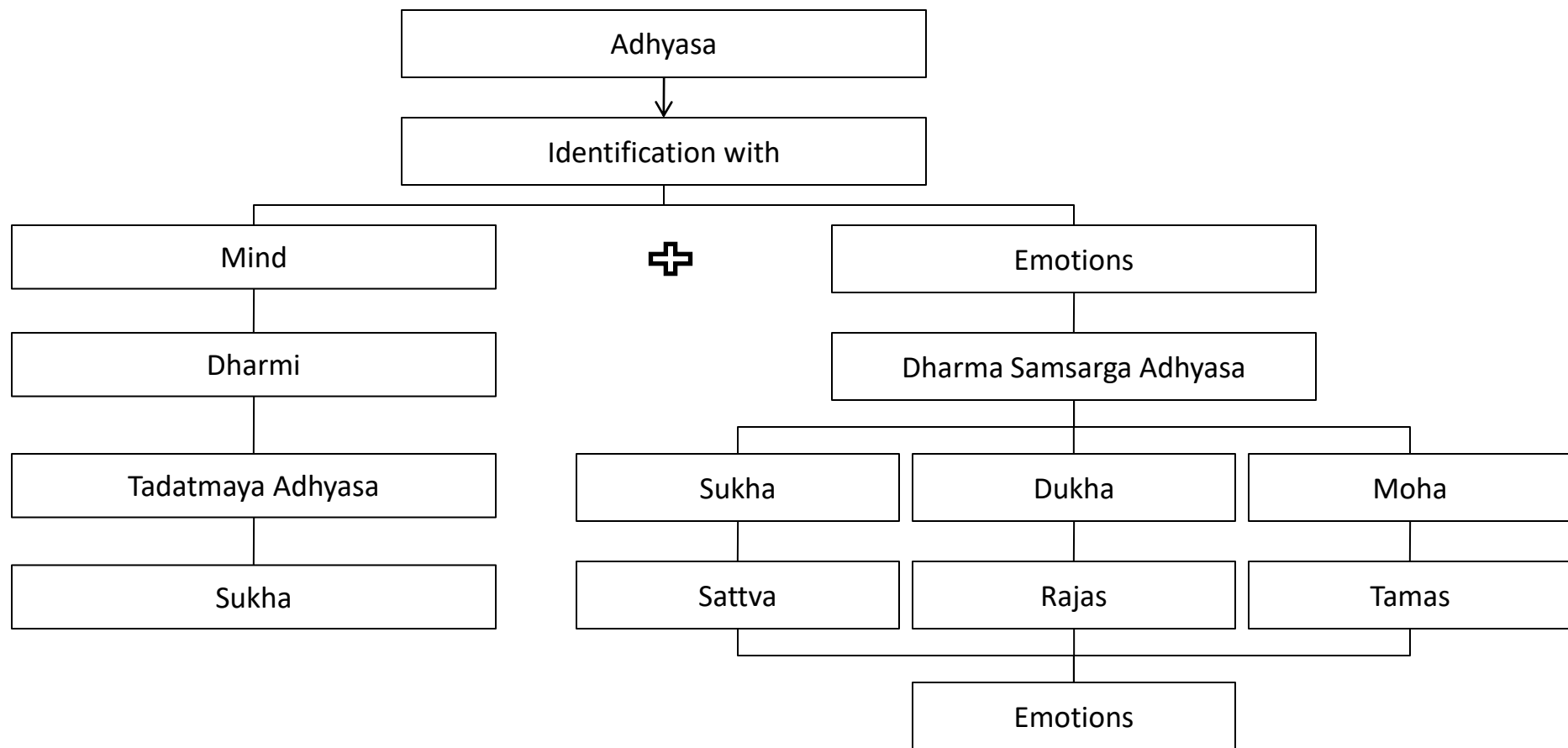
tamevamlakṣaṇam adhyāsaṁ paṇḍitā avidyeti manyante
tadvivekena ca vastusvarūpādhāraṇam vidyāmāhuḥ || 13 ||

Pandits think this superimposition having this very definition is nescience. They call clear vision the ascertainment of the nature of the given thing by the discrimination of that. [Verse 13]

- Adhyasa = Avidya.



- Advaita Sampradaya - 2 splinter group - Moola Avidya - Satchitananda swami Kolepur – Karnataka.
- Even though Moola Karana Avidya – Primary self ignorance is there, it is not direct cause of Samsara – because pure.
- Ignorance = Bliss – only – Innocent – Not problem.
- Proof - Deep sleep state - No problems Sukha, Dukha, Moheshu Sangaha = Karya Adhyasa



- Identification with Sattva Guna = Samsara golden Bondage.
- Very much attached to dharma... have value of value...
- Attachment to Dharma... complain society = Adharma.
- Don't have control over individual or societies Adharma... 70 year old – Dharmic - Says British ruling days... end up Cynical, complaining no values - Dharma – Adharma - issue at macro level problem of Bagavan...
- Let us do what little we can – Otherwise Sattvic Samsara... Transcend Sattva Guna - Be Dharmic don't criticise prevalent Adharmic society.
- Tamo → Rajo → Sattva → Gunateeta

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमर्हति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सो ऽधिगच्छति ॥ १४-१९ ॥

When the seer beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 – Verse 19]

- Transcend all 3 Gunas.
- Morose, if you don't do... Sanga = Atma Bava
= Adhyasa
= Karya Avidya for rise of Samsara
= Pradhnam Karanam
- Cause for rise of Samsara Vyadhi Karanya Sashti
- How do we know Adhyasa is direct cause of Samsara?

Shastra : Brihadaranyaka Upanishad

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति; यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वहः काममय एवायं पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma vijñānamayo manomayaḥ prāṇamayaśchakṣurmayaḥ śrotramayaḥ pṛthivīmaya āpomayo vāyumaya ākāśamayastejomayo'tejomayaḥ kāmamayo'kāmamayaḥ krodhamayo'krodhamayo dharmamayo'dharmamayaḥ sarvamayastadyadetadidaṁmayo'domaya iti; yathākārī yathācārī tathā bhavati—sādhukārī sādhubhavati, pāpakārī pāpo bhavati; puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena | atho khalvāhuḥ kāmamaya evāyaṁ puruṣa iti; sa yathākāmo bhavati tatkraturbhavati, yatkraturbhavati tatkarma kurute, yatkarma kurute tadabhisampadyate ॥ 5 ॥

That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything – identified, in fact, with this (what is perceived) and with that (What is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil –it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [IV – IV – 5]

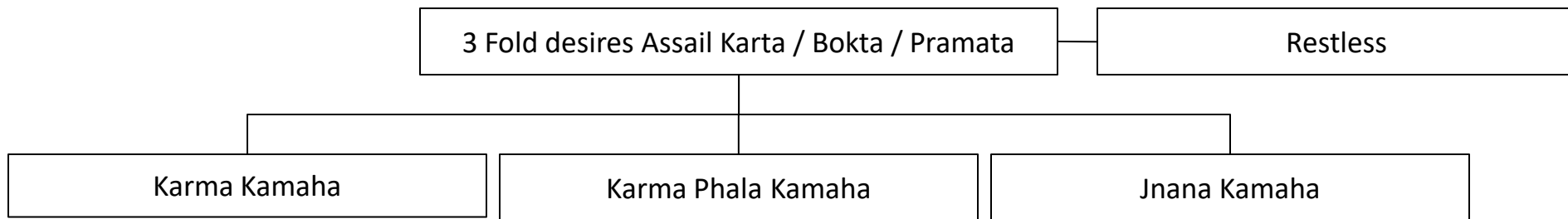
- Whatever is karma, tat Sankalpa / Play, Tat Karma Kuruti.
- In sleep no Adhyasa, no Deha Abhimana, no desires, therefore Poornaha / Truptaha.
- Adhyasa comes, Ahankara comes, Karta comes, Bokta comes, Pramata comes.
- Karta... Things to do... Apoorna..

Jobs to do...

Karma Kamaha

Desire to do Karma.

- Bokta... endless desires for Karma Phala Kamaha, Anxiety, done Kama. When they come, Phalam will.
- As Pramata, Jnana Kamaha, desire to know.



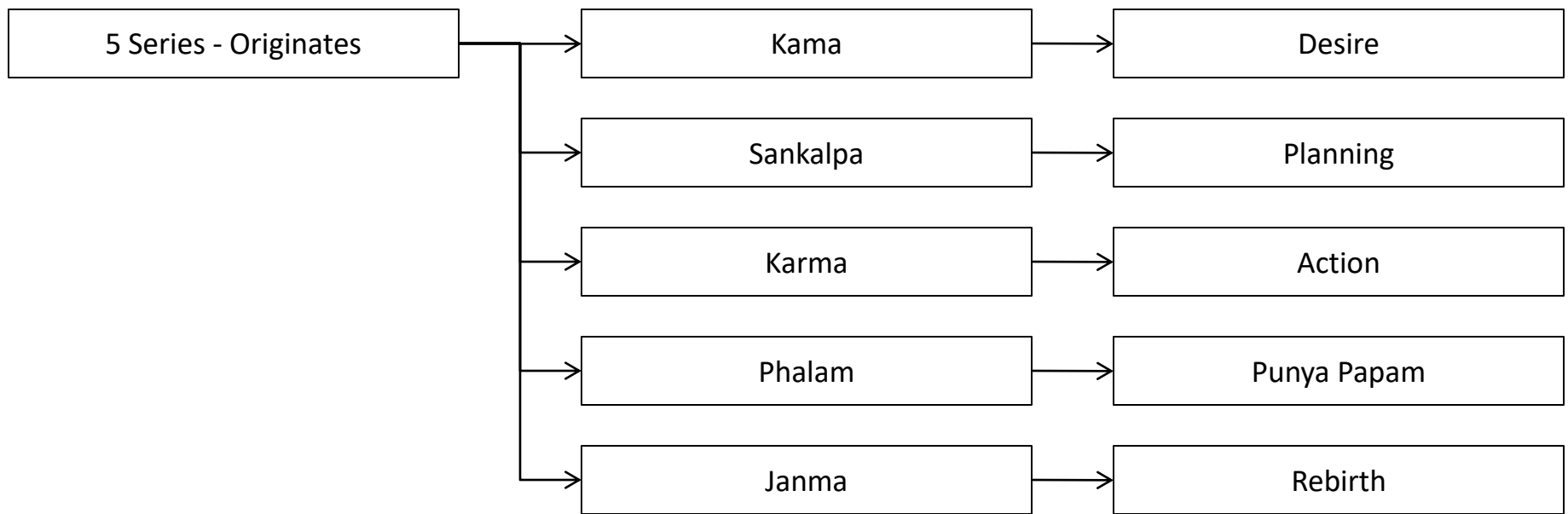
- Life becomes Faster + Tension ridden.

Brihadaranyaka Upanishad :

- Desire – Leads to planning
- Planning – Leads to action
- ‘Kama - Sankalpa – Karma’ – Desire – plan – action – Punya Papam Phalam



Punarapi Jnanam



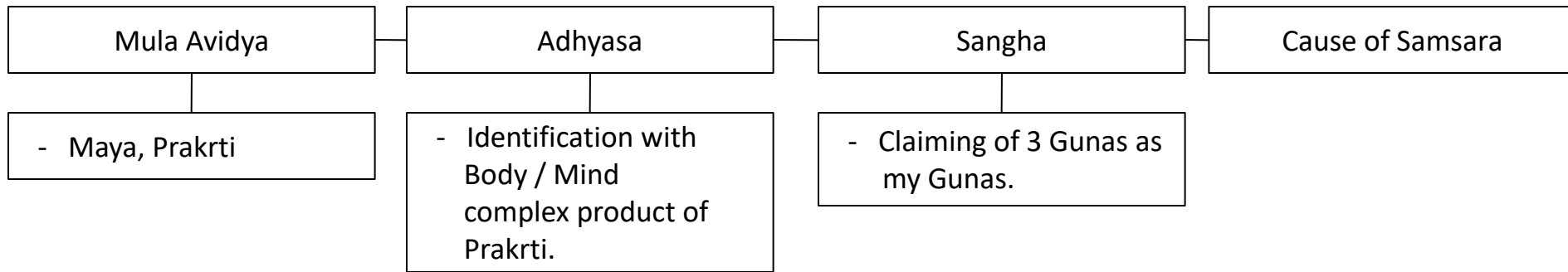
- Originates only when Karya Avidya is there – Ahankara is there.
- Not because of Moola Karana Avidya.
- Sushupti – No desires – Karana Avidya is there.
- Karanamam = Hetu = Direct cause for this 5 step series = Guna Sangaha = Guna Sangaha = Karya Avidya = Adhyasa.
- All for individual = Enclosed consciousness = Brahman = Sakshi.
- I – Brahman – have now slipped to Samsari status Brahman takes Avataram of Jiva...
- **Avatara :**
 - Descending down out of compassion
 - Bagawan descending down out of compassion.
- We don't descend down out of compassion like Avatara
- We fall down out of passion = Janma for this Bokta Purusa – Sad – Asad yoni Janmasu varieties of Births –

Next Class :

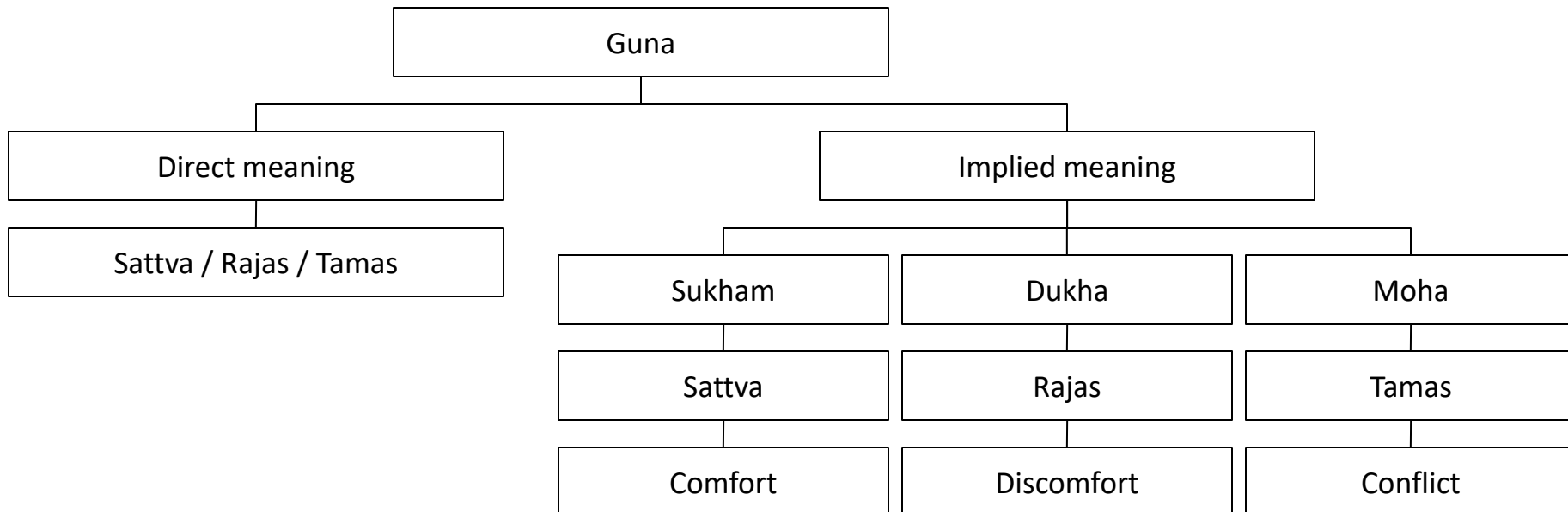
- Sad – Asad Yoni Janmasu...

Chapter 13 – Verse 22

Page 334 - Verse 22 - Bashyam last Para - Bottom

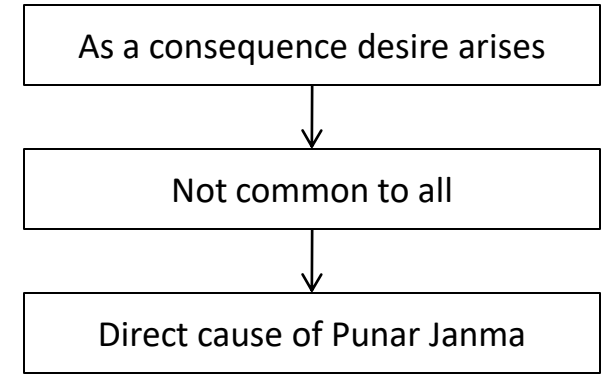
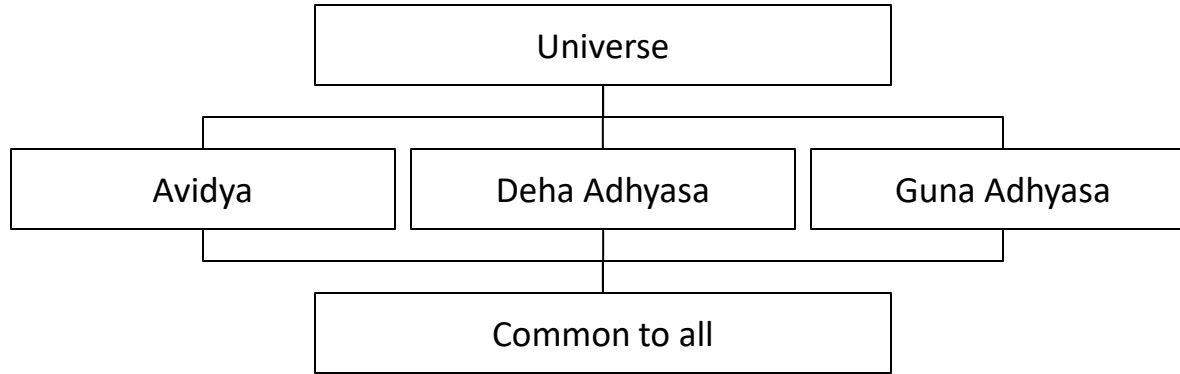


- Even though I am Purusha – without Gunas.
- 3 Gunas claimed by me = Dharma Adhyasa - Samsarga Adhyasa.
- Identification and claiming 2 Gunas.



Guna Sangaha :

- We claim 3 Gunas as Sattva / Rajas / Tamas – and in form of Sukha, Dukha, Moham.
- Extention of Gunas Sangaha = Desire = Kama.



- Variable Kama – Variable, Direct Karanam of Punar Janma variable in superior and inferior bodies.

Brihadaranyaka Upanishad :

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Mundak Upanishad :

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

kāmānyaḥ kāmāyate manyamānaḥ sa kāmabhirjāyate tatra tatra |
paryāptakāmasya kṛtātmanasvihaiva sarve pravilīyanti kāmāḥ || 2 ||

He, who broods on and longs for objects of desire, is born there and there with such desires; but of him whose desires have been fulfilled and who has Realised, the Atman, the desires end even here (in this world) [III – II – 2]

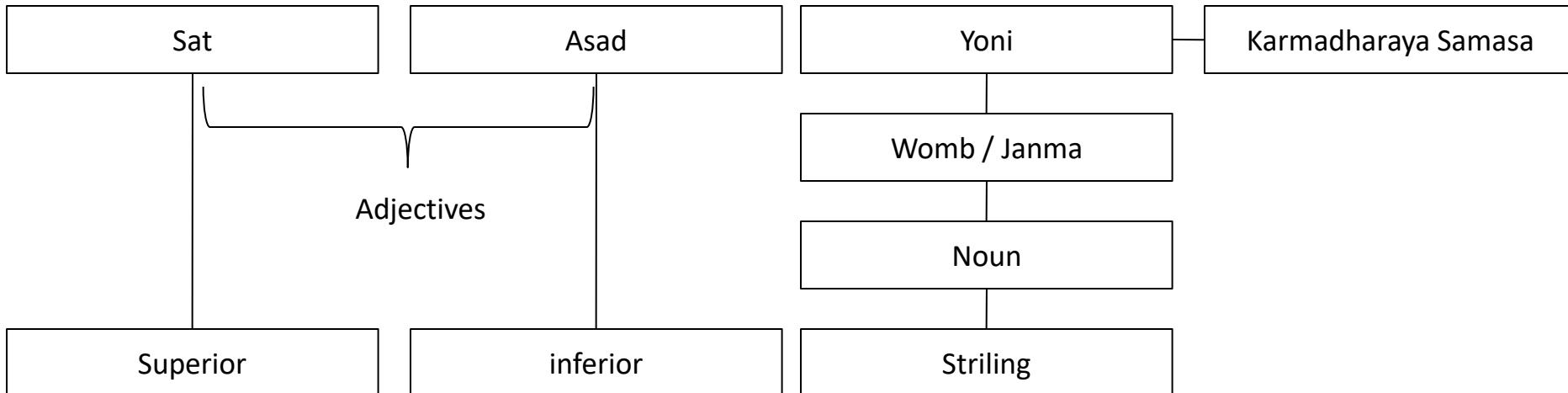
- With whatever desire person dies that desire determines next Janma.
- Identification with Guna – Sukha – Dukha + Moha and consequent Kama is cause of rebirth.

Asya Purashasya Boktuhu :

- Purusha - Janmaya Rahitaha. Seemingly gets Punarjanma because of Kama.

Sad asad yoni Janmasu :

- Vishaya Saptami Vishaya Buteshu



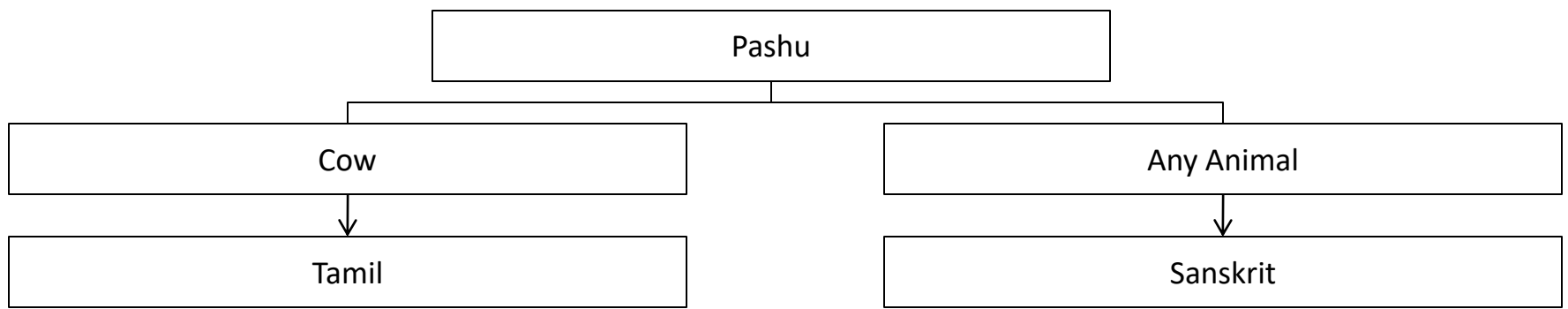
- Not Satyana Brahman – Akaranta – Pulling – Reality. No connection here.
 - Sati - Existence
 - ↓
 - Satyam
 - ↓
 - Satyaha
- } Here Superior – Wombs / Janma
- Asati – Asatyam Asatyaha – Inferior.
 - Janani – Saptami Tat Purusha Samasa – With regard to.

Vishaya Saptami :

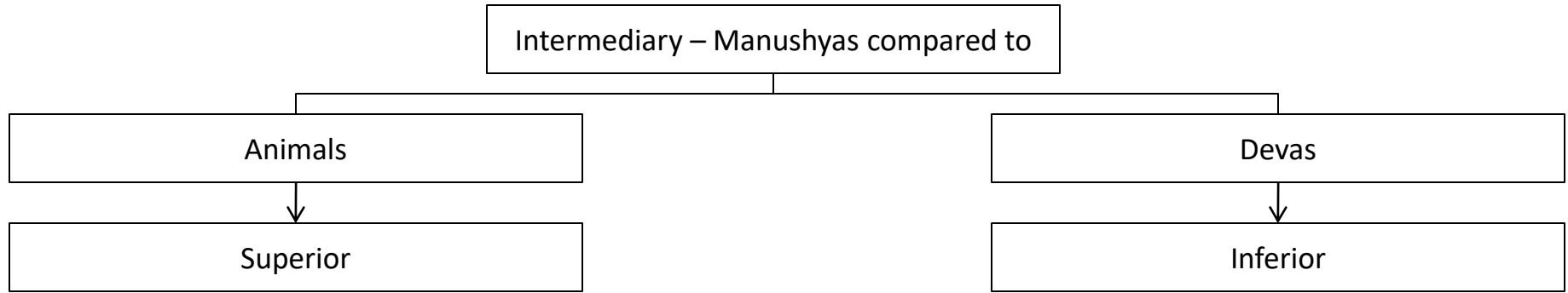
- With regard to Inferior / Superior Janmas.
- In regard to Inferior / Superior Janmas.

Adhiskarana Saptami :

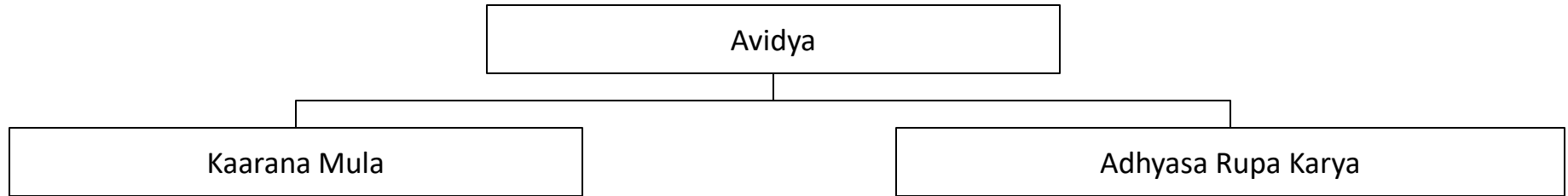
- What is cause? Guna Sangha – Desire in 3 Gunas.
- Cause of travelling in Inferior + Superior wombs is Guna Sangaha.
- Desire – cause of Punar Janma.
- Sad yoni superior Janma - Born in higher Lokas as celestials.
- Inferior – Asad yoni – Animals, Plants
 - Athala, Vithala Suthala
 - Lower Loka or Lower body in Manushya.



- Samartyat - Because of same reasoning – Kama – Punar Janma, next Janma can be Sad – Asad Yoni...



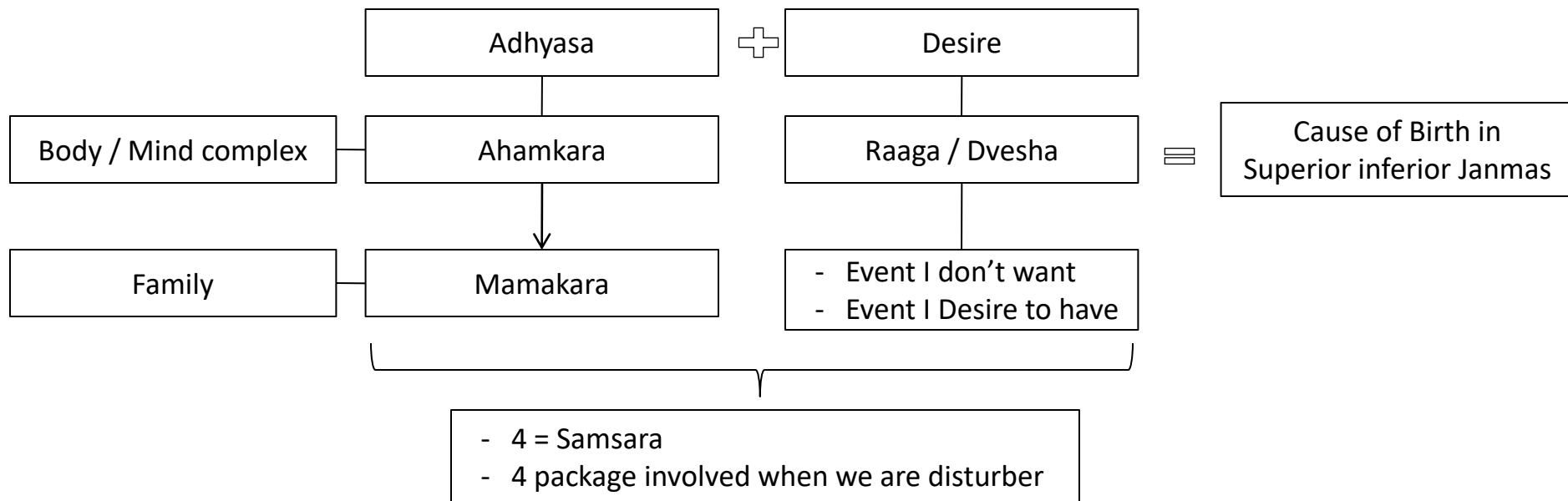
Tatparyam of this Sloka : (Essence)



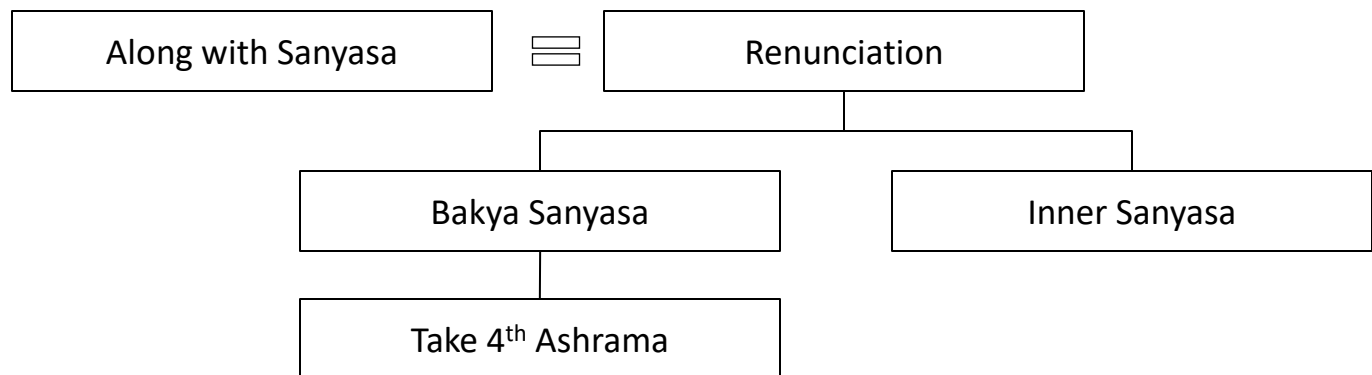
In this Sloka :

- Ahamkara – Mamakara rupa Adhyasa.
- Purusha Prakrti Sthaha → Abimanam
→ Identification
- Brahma Sutra – Adhyasa highlighted more than moola avidya.

- Consequent desire for Guna = Desire for(Emotions) – Happiness / Pleasure.



- I want marriage is Samsara – 4 Mentioned not for Aquiring virtues.
 - 4 mentioned for giving up.
 - I want to give up... Pasam comes... means of giving up package of 4 - Also given.
 - Aham, Mama, Raaga, Dvesha
 - Means = Jnanam + Vairagyam.



What type Jnanam required ?

Talked in 13th Chapter :

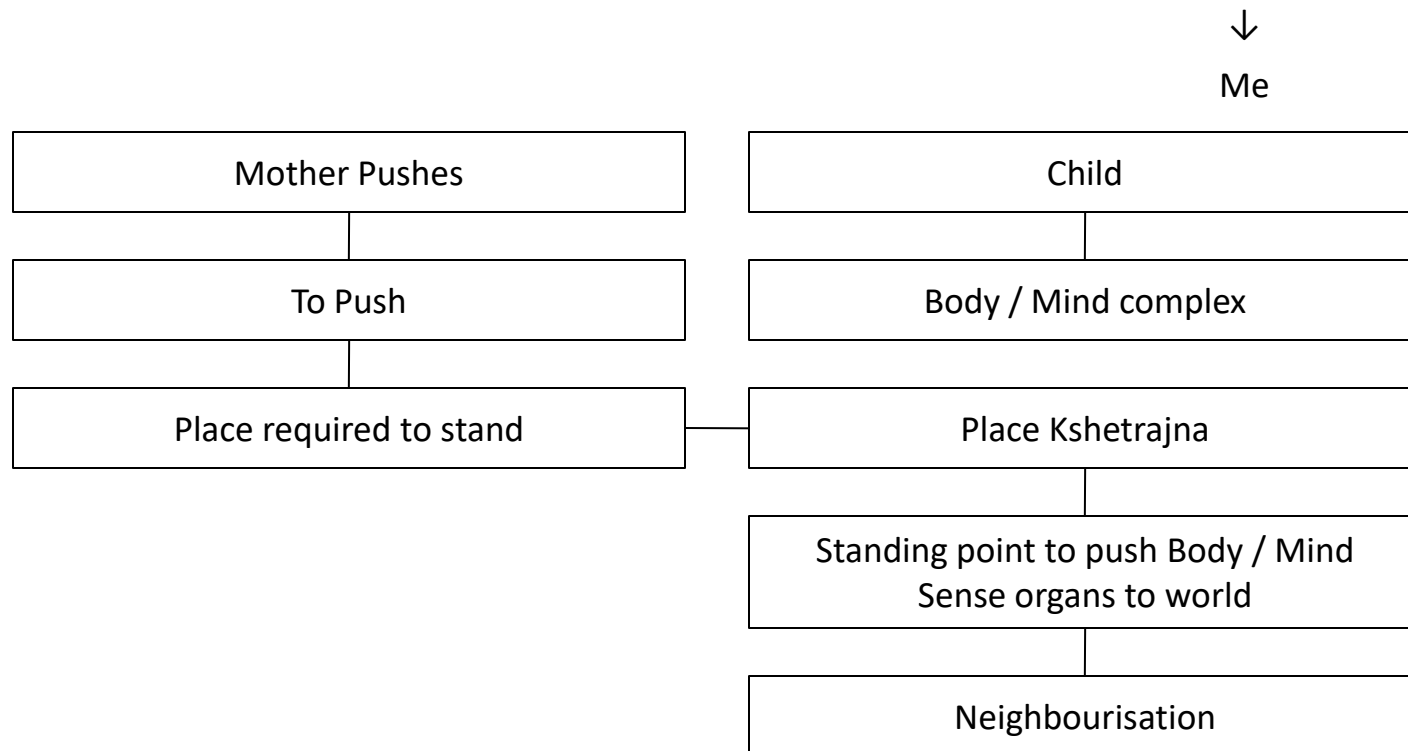
श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ १३-२ ॥

This body, O Kaunteya (son of kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower – of –the – field) by those who know them (Ksetra and Ksetrajna) I.e., by the sages.[Chapter 13 – Verse 2]

- I am not Body / Mind / Sense organs – Body / Mind – belong to Kshetra... Idam Shariram Kaunteya + See myself as Kshetrajna.
- I am Pushing Body / Mind Into World.
- Now Body / Mind trying to embrace me like children... baby, money – holding to mother



Body + Mind :

- Should not have Ahamkara.
- Shift Aham to Kshetrajna – Chaitanyam.
- Green room – Kshetrajna.

See :

महामूतान्यहङ्कारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the Unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects-of-the-senses... [Chapter 13 – Verse 6]

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

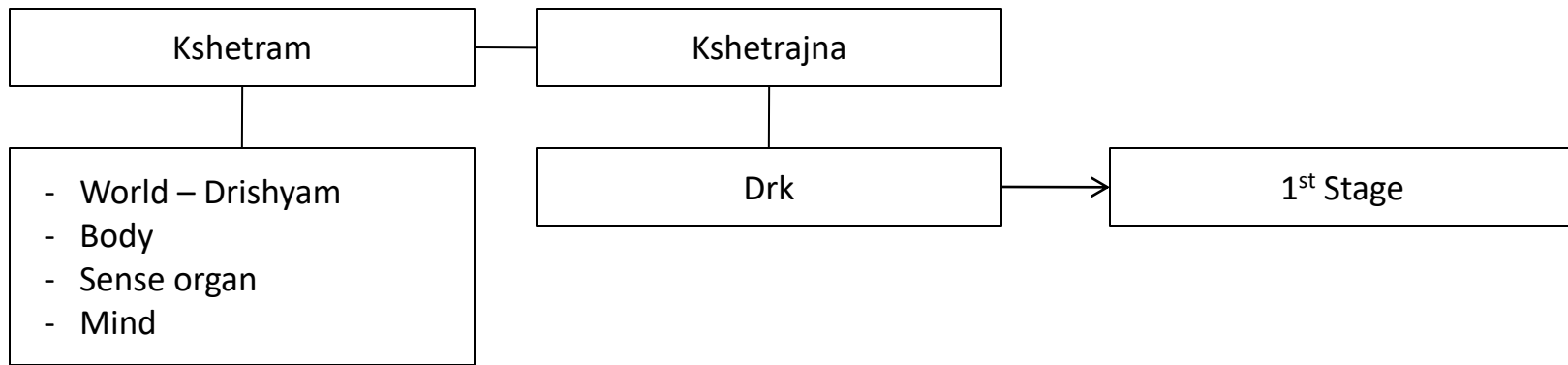
Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications. [Chapter 13 – Verse 7]

- Mahabutanye... Verse 6 + 7 – Learn by heart 5 Butas + Body + Mind – Kshetram.
- Who am I – Stand - Aside - As Kshetrajna.
- Only when Ahamkara goes, Mamakara will go.
- Without Ahamkara dropping, Mamakara (Renunciation) will not go.
- Ahamkara – Prathama Vibakti.
- Mamakara – Sashti Vibakti.
- Detachment from family possible when you detach from Body / Mind complex.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥

I will declare that which has to be “known” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non – being.[Chapter 13 – Verse 13]

- Jneyam Description = Description of Kshetrajna.



Nirvana Satkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano buddhy Ahangkara chittani Naaham
Na Ca Shrotra Jihve Na ca Ghraanna Netre I
Na Ca Vyoma Bhumir Na Tejo Na Vaayuh
Cid Aananda Ruupah Shivoham Shivoham II 1 II

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes) , Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness ; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness [Verse 1]

- Atma – Anatma – Viveka incomplete without discussing order of reality.

2nd Stage :

- Am I observer and World observed, have same order of reality.
 - a) World different from me.
 - b) World is Mithya super imposed on me.

I do not to get affected by world.

- Don't run away from world.
 - Allowing to rest world is me.
- Satyam – Mithya – Cant be physically Separated.

- Allow – World + Problems to exist in me.
- Can't touch me.
- Problems belong to lower order of reality – Study Jneyam portion where Adyaropa – Apavada done.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

All this world (universe) is pervaded by me in my Unmanifest form (aspect); all beings exist in me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

Nor do the beings exist (in reality) in me – behold my divine Yoga supporting all beings, but not dwelling in them , am I my self, the 'efficient – cause' of all beings. [Chapter 9 – Verse 5]

- Mastani Sarva Butani – Nacha Mastani Butani.

By coming to binary format – Remove Aham – Mamakara.

- Verse 13 – 20th verses – Jnanam given.
- Jnanam gives only spiritual liberation.
- At mental level - If freedom required.
- Sadhana Chatustaya Sampatti – Vairagyam - Extremely important.
- When mind disturbed - Problem is Deficiency in Sadhana Chatustaya Sampatti.
- 22nd Important Sloka completed.

Anvaya :

- Purushaha, Prakrti Saha San Hi... Prakrit Jan Gunam Bunkte.

Asya Guna Sanghava, Sad Asad yoni Janmasu, Kaaranam Bhavati.

Introduction to 23rd Verse :

- Tasya = Purusha himself is clearly talked about.
= Jnanam alone means of removing Dushta Chatushtayan Package\
= Aham – Mama – Raaga – Dvesha.
- What should I do in green room.
- Very important Sloka - 2nd Mahavakya Sloka.
- Kshetram Chapi Mamvidhi – Verse 3 Upadrashta...

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (True) knowledge. This is My teaching. [Chapter 13 – Verse 3]

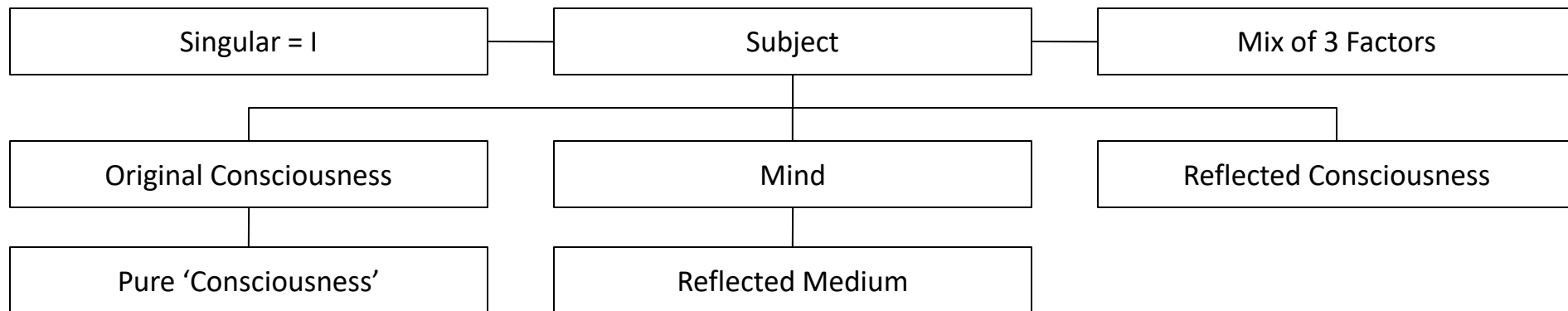
Verse 23 :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme self.[Chapter 13 – Verse 23]

- Experiencer Jivatma - Obtaining within this body is none than the creator Pramatma = Mahavakyam.
- Every word is description of Atma.
- **Upadrashta :**
Close observer, Intimate observer.
- Shankara 3 Meanings
Observer / Seer / Knower / Thinker = I = Subject.

Observer :



Vichara Sagara :

- Abhasa Vada superior to Avacheda Vada.
- Kshetrajna - Not one independently.
- Pure consciousness – Not observer.
 - In – wall – Pure 'Consciousness' is there.
 - 'Consciousness' in wall can't observe anything.
- Pure mind is inert – Can't observe anything.
- Pure Chidabasa – Can't exist.
- Title – Observer - Extends to all 3.
- In particular context, any one of 3 can be used as observer.
- Mind / Original Consciousness / Chidabasa – Other 2 understood – One highlighted.
- Observer used for Mind + Chidabasa, we say it is changing observer.
- Savikara Drashta.
- When observer used for Original Consciousness, it is Nirvikara Drashta = Alone called Sakshi



Name of Original Consciousness when its called observer in association with other 2

Upadrakshtha :

- Without undergoing any change, Sakshi illumines mind, by forming Chidabasa, Sense organs, Body, world.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II –II – 15]

- Directly, it illumines mind.
- Thru mind it illumines sense organs.
- Thru Sense organs it illumines body
- Thru Sense organs it illumines world.
- Sakshi here called Upadrakshtha.
- Sunlight takes 8 minutes to reach earth.
 - Light travels - 3 Lakh Km / Sec
 - 1,86,000 Miles / Sec.
- After sun sets... 8 Minutes Experience sun - Seeing Nonexistent sun for 8 Minutes.
- Atma illumines by being in contact with mind...

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणश्चक्षुषश्चक्षुः ।
अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

śrotrasya śrotram manaso mano yadvāco ha vācam sa u prāṇasya
prāṇaścakṣuṣaścakṣuḥ |
atimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti || 2 ||

It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of the eye. Being disabused of the false notion, the wise, having left this body, become immortal.[Chapter 1 - Verse 2]

- Pervading mind, Sakshi illumines mind by forming Chidabasa.
- Avyakritaha – Without action
 - Without thought
 - Thought requires mind to become seer.
- Sakshi requires no thought. By Sannidhya Matrena, Observer - Sakshi is Drishta...

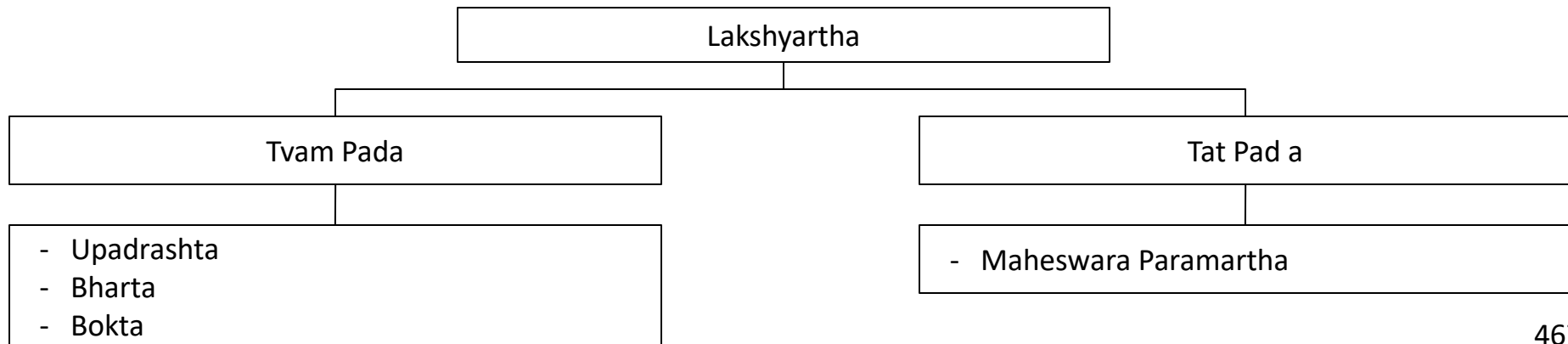
Example :

- Yoga - Huge ritual
 - Visitors – like observer in parliament / not involved in quarrels.
 - Doesn't do anything.

Page 335 – Verse 23 :

Verse 22 :

- Prakriti alone transforms into creation and becomes body mind sense complex also... but Prakriti by itself can't do any transaction being inert in nature.
- In this context role of Purusha must be understood.
- Purusha – All pervading consciousness gets enclosed within body mind complex also.
- The enclosed original consciousness is called sakshi.
- Sakshi along with mind + Chidabasa experiences, whole world and becomes Samsari also.
- In verse 23 - Nature of enclosed consciousness, Sakshi.
- It alone makes transactions possible but not get involved in transactions. It is Akarta + Abokta.
- Sannidhya Matrena, Illumines by lending Chidabasa and Sustains everything by lending existence.
- Sakshi alone lends existence + consciousness (Chidabasa) to Body / Mind complex.
- Very Important Sloka – Mahavakyam.
- Every world – Sakshi – Tvam / Tat Pada.



- Samandhi Karanya Prayoga... Indicate both one + same.
- Upadrashta = Why sakshi called Upadrashta.
- Sameepathaha san - By being close to Body / Mind complex, intimate.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणश्चक्षुषश्चक्षुः ।
अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

śrotrasya śrotraṃ manaso mano yadvāco ha vācaṃ sa u prāṇasya
prāṇaścakṣuṣaścakṣuḥ |
atimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti || 2 ||

It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of the eye. Being disabused of the false notion, the wise, having left this body, become immortal.[Chapter 1 - Verse 2]

a) Drashta :

- Seer, Reveals, Perceiver, illuminator.
- Reveals by lending Chidabasa to mind.
- Mind becomes experienced mind...
- Experienceable mind because of pervasion of Chidabasa, given by Sakshi perceiving, not action...
- Svayam Avyakruta – Perceives without doing action of perceiving.
- Reveals without doing action of revealing Sannidya Matrena Pashyati.
- Yatha... Like following Example.
- Yoga – Vedic Ritual.
- Yajamana – Original performer of yoga Rithvik – Purohita – Priest.
- Rig – Hota...
- Yajur } Advaryu Udgata
- Sama } 16 Participants - Busy
- Atharvana Brahma – 3 Assistants each
- One watches without being participant – Tatasta – Unconnected.

- Different than Yajamana + Purohit
 - Avyakrutaha
 - Sitting on chair
 - Yagya Vidya Kushala
 - Well informed – of Do's + don'ts – procedure
- Sabash - If properly done
Improperly – watches } No comments on mistakes “Ikshita” → “Difficult”, Sakshi
- Observer of Guna / Dosha, Right / Wrong.
- To correct mistake – Brahma
- Be part of Yagnya watches – Hota / Advasyu / Udgata.
- If Mistake – Respective Prayaschittam.
- Extra oblation / Chanting / Dakshina / Pranayama.
- Difficult to be Sakshi / observer.

Similarly :

- Sakshi – Avyakrutaha – not participant in anything.

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श््वसन् ॥ ५.८ ॥

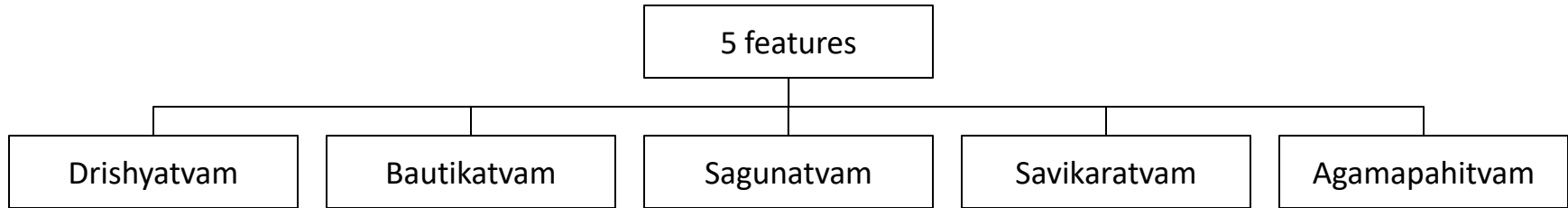
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

Mentally renouncing all actions and fully self controlled, the “embodied” one rests happily, in the nine-gate city, neither acting nor causing others (Body and senses) to act. [Chapter 5 – Verse 13]

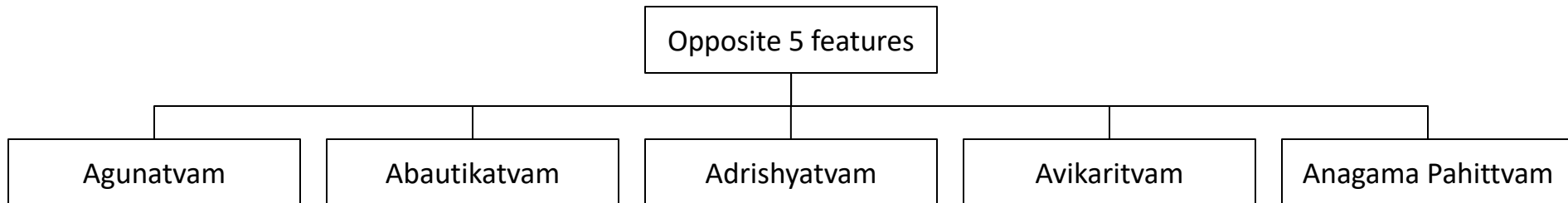
- Nor instigates nor does itself.
- Akarta / Akarayita = Sakshi - Different from Body / Mind Complex + Vilakshana has opposite nature.

Body / Mind sense complex Karya Karana Sangata 5 Features :



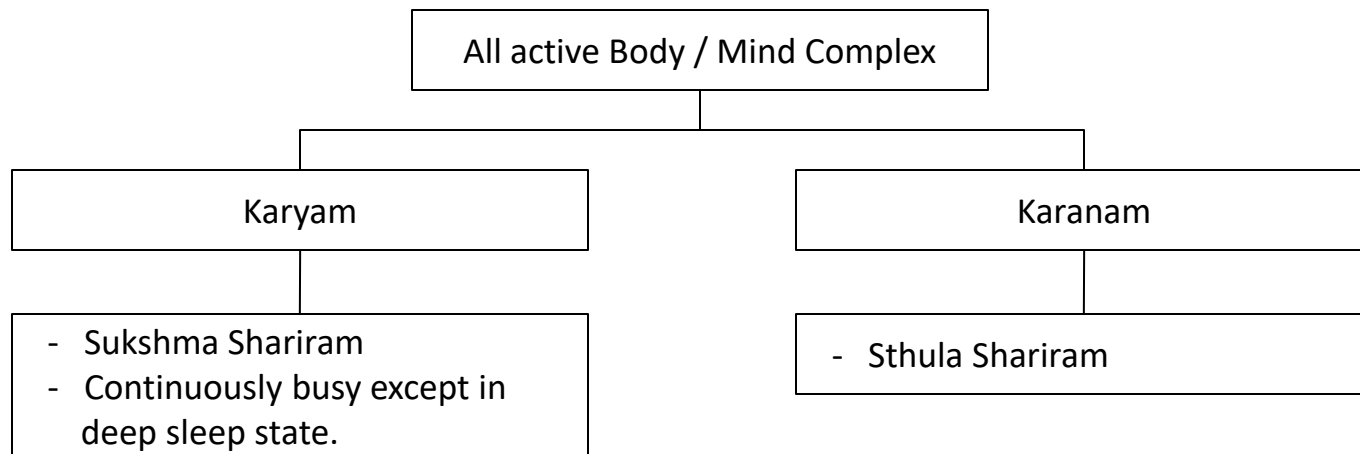
Sakshi Vilakshana :

- Opposite 5 Features



- Intimate + Opposite in nature.

What Sakshi Does ?



- Pancha Pranas active (Karmeindriyam + Jnanindriyam inactive)
- What is proof - If Prana inactive, one is dead.
- Proximately sakshi is there...

What is proof?

- That is why Body / Mind is experienced by me – because of Chidabasa + Chit – Sakshi.
Credit goes to Chidabasa + Chit.
- Everything experienced by sakshi = Upa – Drishta



- Samipyena
- Intimately

1st Interpretation :

- Upadrashta = Adverbial – Upa = Intimately
Drashta = One who illumines, Perceives by remaining very close.

2nd Interpretation :

- Upa Drashta – Intimate Observer
↓
Adjective
- Adjective required only when there are other Non-intimate observers.

Example :

- Bring book from table – Only one book.
- Bring Big / Small - Red Book - if 2 books - To separate nouns.

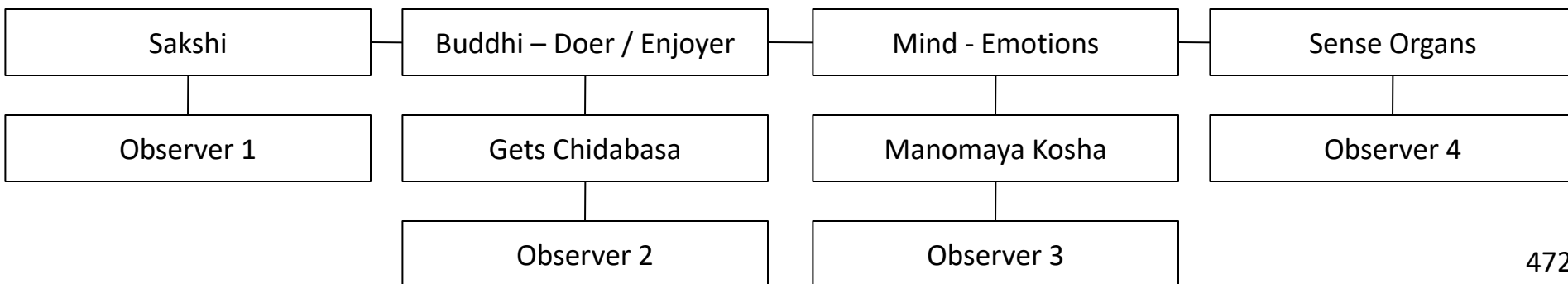


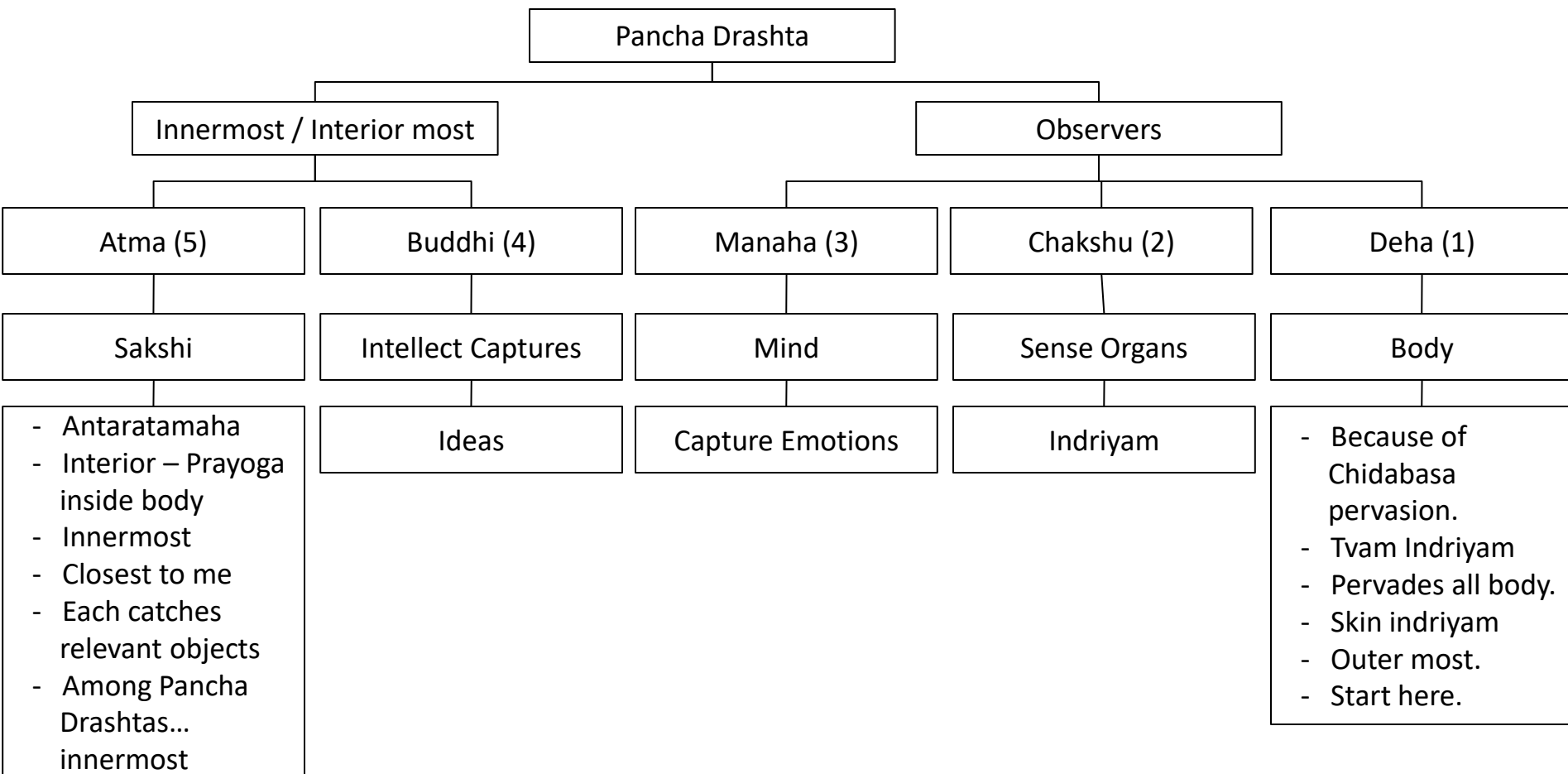
Adjective

- Intimate... Indirectly conveys - There are many observers.
 - One most intimate = Sakshi.
- Non intimate observers.
 - ↓
- Every organ becomes observer because of Pervasion / Presence of Chidabasa.
- Body feels touch, Etc...
- Shariram becomes Experiencer / Observer.
- Senser becomes Experiencer
- Every Kosha becomes Experiencer
- Tameva Bantam – Anbati Sarvam.
- Sun - Pervades moon

- ↓
- Illuminator of earth on Pournami night
- Not Originally, because of sun.

Sun	Moon
Illuminator – No.1	Illuminator 2





Why Sakshi is closest ?

- Distance – Zero
- Samipaha – Closest
- Atma – Experiencing Atma / Sakshi beyond which no more interior observer.
- Others – Interior and Exterior
- Sakshi alone interior most.
- To distinguish Sakshi – Adjust – Upa – Added
- Others – not Upa...

Athishahi :

- Superlative Proximity
- Most intimate
- Highest

3rd Interpretation :

- Upadrashta – Jargon in Vedic Ritual
 - Supervisor of Ritual / Yaga
 - Yagya Upadrashta
 - Event Managers.
- Marriage - A to Z... Bride grooms family – More important than Brahman... Coffee / Tea... ??
- Upadrashta – Sarva Drashta
- Adveryu – Takes care of his Department only
- Hota –
- Udgata –
- Atma = Sarva Drashta / Yagya Upadrashta
= All seer, Supervisor – Gauna Prayoga – Compared to Yagya Upadrashta.

Previously / Upa	Here / Upa
<ul style="list-style-type: none">- Intimate seer- Proximity	<ul style="list-style-type: none">- Entirety

- Sarva Vishayi Karana – Sameepa.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

na tatra sūryo bhāti na candratārakaṃ nemā vidyuto bhānti kuto'yamagniḥ |
tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidaṃ vibhāti || 15 ||

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire, when He shines, everything shines after him; by His light, all these shine. [II – V - 15]

b) Appreciator Anumantha :

3 Meanings

- Very happy ("Positive Appreciation")
- Appreciator of all activities of sense organs.
- Permanently smiling

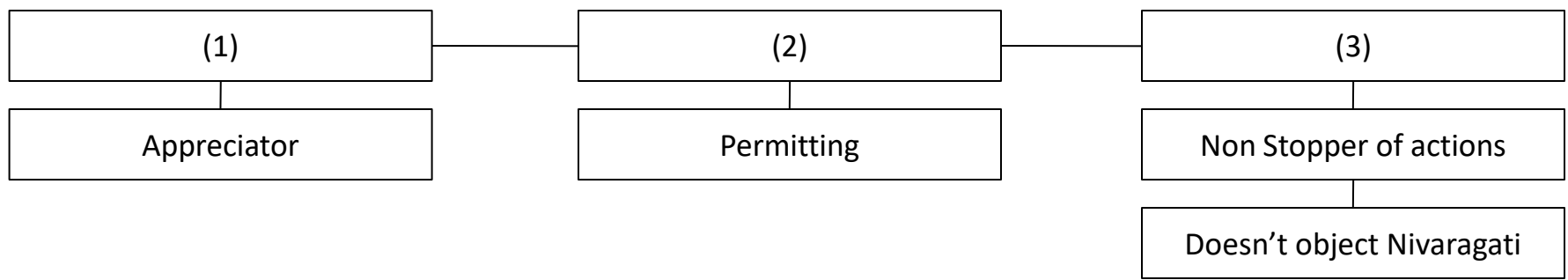
- Silent permission giver of all activities

- Non Stopper of Transactions

- Anu Mananam = Anu Modanam = Appreciation, Admiration , Congratulation.
- When all organs doing respective jobs - Kuruvannu Tat Kriyasu.
- Anumodanam = Paritosha = Santosha, happiness, Joy,
- Karnatic music concert.
- Sabhesh Bale, Amandapa, Bhesh, Apdiya, = Anumodanam Parimodanam
- Not literally – Not near inside.
- Asthough... Because Atma is always Ananda Svarupa.

Permitter 2nd Meaning :

- Atma gives permission to all organs to do what they have to do.
- No Positive / Negative.
- Being Neutral, Silent, Gives permission to do all jobs.
- Maunam – Taken interpreted as permission"
 - Means – Go!
 - Silent Permitter
 - Doesn't do anything when others functioning
- Supporting / Permitting activity.



Non Stopper – 3rd Meaning :

- Negative interpretation
- Atma - As though giving permission because Atma doesn't stop all actions by sense organs.
- Non stopper of activity - Appears as giving permission.
- When Karma Indriyam is doing wrong action, Sakshi continues to give Chidabasa + Blessing to all activities – of pickpocket !... Doesn't withdraw Chidabasa from hand - Not Paralysed hand...

Moolam :

- Bartha = Sustainer, Maintains, Supports
- Husband – Bartha – Sustains wife / family.
- Vaidica function - Wife's support required, Therefore he Sustains her..

Job of Sakshi :

- Sustains Body / Mind – Sense complex.

How?

Vedantically :

- Sakshi lends existence, Consciousness, Satta, Sphurti Pradhana.
- Body + World = Nama / Rupa – without Existence / Sentiency of its own.
- Baranam = Maintaining Body / Mind complex by lending Satta + Sphurti.
- For what purpose Sakshi Maintains?

Maintain	Benefit
<ul style="list-style-type: none"> - Driver - Maid - Teacher - Gardener 	<ul style="list-style-type: none"> - Atmanastu Kamaya Sarvam Priyam Bavati

Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanastu kāmāya patih priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittam priyam bhavati, ātmanastu kāmāya vittam priyam bhavati | na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanastu kāmāya brahma priyam bhavati | na vā are kṣatrasya kāmāya kṣatram priyam bhavati, ātmanastu kāmāya kṣatram priyam bhavati | na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvam viditaṃ || 5 ||

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be Realised - should be heard of, reflected on and meditated upon. By the Realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

Interested In	Because it
<ul style="list-style-type: none"> - Body - Jnana Indriyam - Karma Indriyam 	<ul style="list-style-type: none"> - Serves me - Serves me - Serves me

- For its own sake – Atma maintains Body / Mind / Sense Organs / Intellect



Assembled together



If Sthula here + Sukshma – As Assembled together

- Body + soul together because of Chaitanya “Abasa”.
- All sentient because of Chidabasa.
- Body / Mind Sense organs – carry reflected Consciousness - Assembled together - Sentient because of consciousness... Sustained by existence for sake of - My own sake – Sakshi is own benefit...
- What is purpose of maintaining them - For its own benefit.

Sakshi Alone	Sakshi + Mind + Chidabasa
- Doesn't do anything	- For its own benefit it Maintains

Keno Upanishad :

ओं केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

om keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

By whom willed and directed does the mind light on its subjects? By whom commanded does Prana, the first, move? By whose will do men speak this speech? What Intelligence directs the eye and the ear?. [Chapter 1 – Verse 1]

Who Activates Eyes?

- For whose sake – Eyes activated?
- For sake of “Sakshi”
- From this standpoint - Atma called Bartha – great Sustainer – One meaning.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme self. [Chapter 13 – Verse 23]

20th Verse – 24th Verse :

- Purusha and Prakrti – Responsible for emergence of creation and later transactions.

Prakrti	Purusha
<ul style="list-style-type: none"> Transforms into universe + Body / Mind sense complex Once created, Chaitanya Tatvam becomes enclosed within Body / Mind sense complex. Purusha – Creator becomes Experiencer ‘Jivatma’ (After Anupravesha) 	<ul style="list-style-type: none"> Independent Creator Paramatma Not Sakshi Chaitanyam Blesses Prakrti

- Enclosed ‘Consciousness’ by itself not Experiencer but with Mind + Chidabasa.
- Package Mixture is Experiencer.

Original Consciousness ‘Enclosed
Consciousness alone’



Mind



Reflected Consciousness

- Part of Experiencer package

Special Name :

- Sakshi Chaitanyam
- One of Triad

- Sakshi + Mind + Chidabasa = Pramata = Experienter = Jivatma



Experienter with help of Prakrti – Body / Mind Sense Complex.

- Kept Aside - Sakshi
- What Prakrti does – Not for its own sake.
- Eyes perceive colour – Not for eyes.
- Ears perceive sound – Not for themselves.
- Prakrti meant to sense for enclosed Purusha.

Prakrti	Purusha
<ul style="list-style-type: none"> - Serves - “Bhaarya” - Wife serves husband. <p>Vedanta :</p> <ul style="list-style-type: none"> - Prakrti has no existence of its Own. <p>Sankhya :</p> <ul style="list-style-type: none"> - Prakrti has independent existence. - Purusha also has got independent existence. - Both Satyam. <p>Vedanta :</p> <ul style="list-style-type: none"> - Purusha alone Satyam. - Prakrti is because of Purusha. 	<ul style="list-style-type: none"> - Sustains - Blesses - Bharta - Husband <p>↓</p> <p>Sustains / Support Prakrti</p> <ul style="list-style-type: none"> - By its mere Presence, Sannidya Matrena - By lending 2 Crucial components <div style="display: flex; justify-content: space-around; align-items: flex-start;"> <div style="text-align: center;"> <p>↙</p> <p>Existence for Prakrti</p> <p>↓</p> <p>Lends Satta</p> </div> <div style="text-align: center;"> <p>↘</p> <p>Consciousness “Chaitanya Abhasa”</p> <p>↓</p> <p>Blessing by Chit</p> </div> </div>

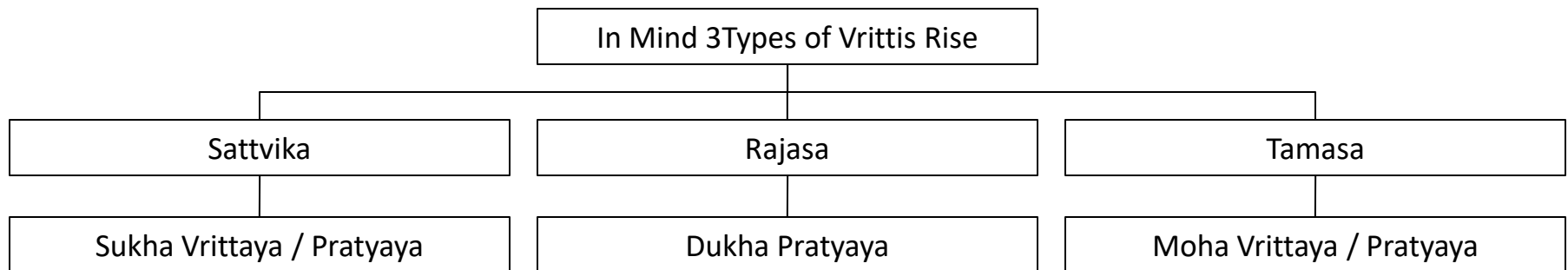
- Hence individual Mixture – Function, is Mutual Co-ordination.
- Hence Atma called Bharta.

Verse 23 :

- Every word – Description of enclosed Purusha, Sakshi, Tvam Pada Lakshyarthaha.
- Bokta = Tvam Pada Lakshyarthaha.

Why Sakshi called Bokta?

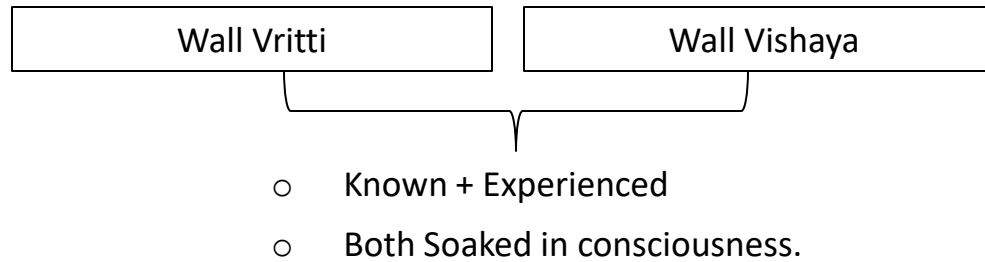
- Purusha – Atma – Sakshi – Has consciousness as its very nature. Like heat – Intrinsic nature of Agni.
- Because of Nitya Chaitanya Svarupa Atma,... Chaitanya pervades mind and everything.
- If Chaitanyam is pervading, everything is known, and mind is very Bright.
- Hall Bright because of Surya Prakasha.
- Mind Bright because of Chaitanyam Atma Prakasha.



- Thoughts connected to Shabda / Sparsha / Rupa / Rasa / Gandha Vritti – Objects in world.
- Thoughts not bright, Soaked – Bathed in Conscious light – Chaitanya Atma Granta.
- Jangri / Jelabi in Syrup.
- Objects dipped in consciousness syrup otherwise no Taste – Press Rasagulla without Soaking – No Taste. Every Pratyaya inert Pratyaya – Incapable of revealing itself and world.
- Now all thoughts reveals itself and world because it is dipped in Syrup of Chaitanyam.
- Consciousness absorbing, consuming every thought.
- Thought dipped in consciousness – hence consciousness consumes thoughts as they rise, Granta = As though gripped swallowed.

What is proof every thought dipped in consciousness?

- Because I Say – I Experience a wall.



Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence, As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines... Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



- Every Janami = Atma Consuming the world / Experiencing.
- Each experience distinctly felt by us.
- Words / Minute... Each word produces – Thoughts and Strung as sentence, understanding formed...
- Therefore Sakshi is biggest consumer of universe without action – Sannidya Matrena.

5 Capsules of Vedanta:

3rd Capsule :

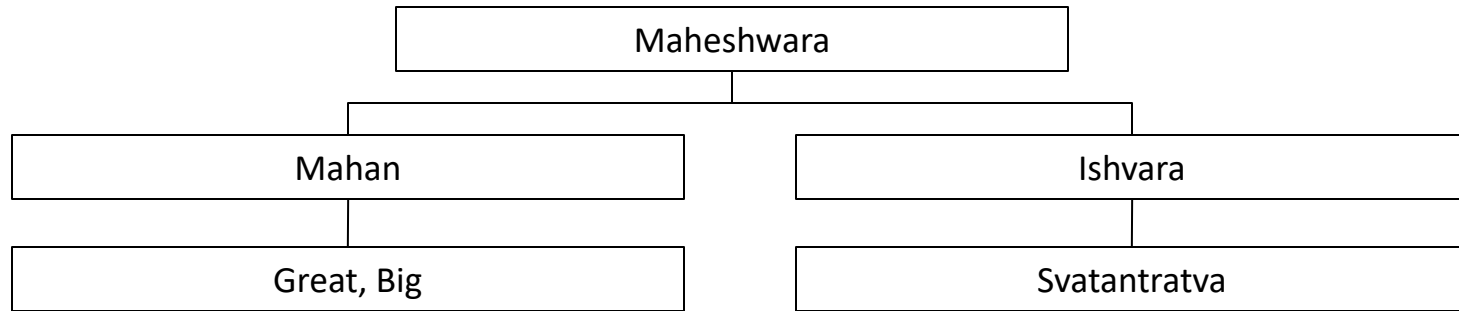
- I – Sakshi Chaitanya by mere presence, I give life to inert material - Body / Mind - Complex and through Body / Mind Complex, Experience material universe - Sannidya Matrena...
- Hence I am called Bokta.

Page 337 – Top :

- Upto now Tvam Pada Lakshyarthha –
- Sakshi Chaitanyam = Maheshwara = Tat Pada Lakshyarthha



Enclosed consciousness = Parameshwa = Jagat Karanam Brahman.



- Size wise – Big – Physically – ‘ Sarvatma’
- Quality wise, - Great
- Sakshi Chaitanyam = Atma of individual Body / Mind – Complex but in all Bodies - Verse 3.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the ‘Knower of the field’ in all “Fields,” O Bharata; Knowledge of the “field” as also of the “knower of the field” is considered by me to be my knowledge.
[Chapter 13 – Verse 3]

- Consciousness enclosed - Seemingly confined to body
 - Factually goes beyond walls of body
 - Sarvatmatvat – Self of all, hence all pervading.
 - Physically Mahan
 - Svantratvat - Independent existence, consciousness + Anandaha - Svatantraya
- Everything else – Creation - is Paratantra – Inferior.

Sakshi	Prakrti
<ul style="list-style-type: none"> - Para Prakrti 7th Chapter - Superior - Svatantratvat – Ishvara – Swamy not Dasa - Sarvatmatvat – Mahan – Infinite in size 	<ul style="list-style-type: none"> - Apra Prakrti - Chapter 7

- Paramatma – Sakshi called Supreme self



Parama Greatest

- Greatest - Only if several Atmas. If one Atma – No degree possible.

How Paramaha – Superlative?

- Atma - One

Verse 28 – 44 :

- 2 Books in Desk



Confusion – Big / Red – Book

- If one book – No Adjust ment required – Bring Book
- Every individual has only one Atma.

Why Krishna – Adds : Paramaha Atma?

- Shankara Imagines doubt and gives answer.
- Even though Atma is one, every Jiva is ignorant and imagines every Kosha as Atma by identifying with each one.
- Annamaya Kosha as himself - Anandamaya Kosha becomes Atma – self not real self – Pseudo self no . 1 created by Ajnani.
- Similarly – Prano Maya / Mano Maya / Vigyana Maya / Ananda Maya / Atma...
- Each Kosha introduced as.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

**tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥**

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apana the left side, Akasa is the trunk, earth is the tail or the support. About this also there is the following Vaidika verse. [II – II – 2]

We have 6 Atmas Now :

- 5 Koshas – 5 Pseudo Atma + 1 Original Atma.
- Every individual Mixture of 6 Atmas Among 6 which is Parama / Real Original one.

Sakshi	Other 5
- One Parama Atma	- Aparama Atma

- From Annamaya to Vigyana Maya - Mistaken as inner Atma. Because of Avidya people super impose – 5 inferior self on Parama Atma.
- Anandamaya excluded because we are asleep.
- Distinct one = Sakshi Atma = Superior - From stand point of 5 pseudo self, Therefore Krishna calls it Parama Atma.

Alternative Reading :

- So – Antaha – Paramatma.
- So Ataha Paramatma – not quotation.
- This Sakshi, because of above mentioned reason, is referred to as Paramatma also.

Dhvanyalokah : (Prathama Udyotah)

यत्रार्थः शब्दो वा तमर्थमुपसर्जनीकृतस्वार्थौ ।

व्यङ्ग्यः काव्यविशेषः स ध्वनिरिति सूरिभिः कथितः ॥ १३ ॥

Yatrarthah shabdo va TamarthamupasarjanIkrritasvarthau ।
Vya Nktah Kavyavisheshah Sa Dhvaniriti Suribhih Kathitah ॥ 13 ॥

("That wherein the meaning itself or the word by subordinating its own meaning brings forth the suggested sense is called Dhvani by the scholars.") Translation mine. [Verse 13]

- When we use Paramatma, = Prameshwara
= Ishvara
= God, Beyond clouds.
- Asmin Dehe Eva – It is in this body?
- Where is Paramatma located?
- Asmin Dehe - In this body – Pusha Paraha – Beyond everything.
- Avyaktat Purusha Paraha.

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ ।
puruṣānna paraṁ kiñcitsā kāṣṭhā sā parā gatiḥ ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa; beyond the Purusa there is nothing; that is the end; that is the highest goal. [I – III – 12]

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

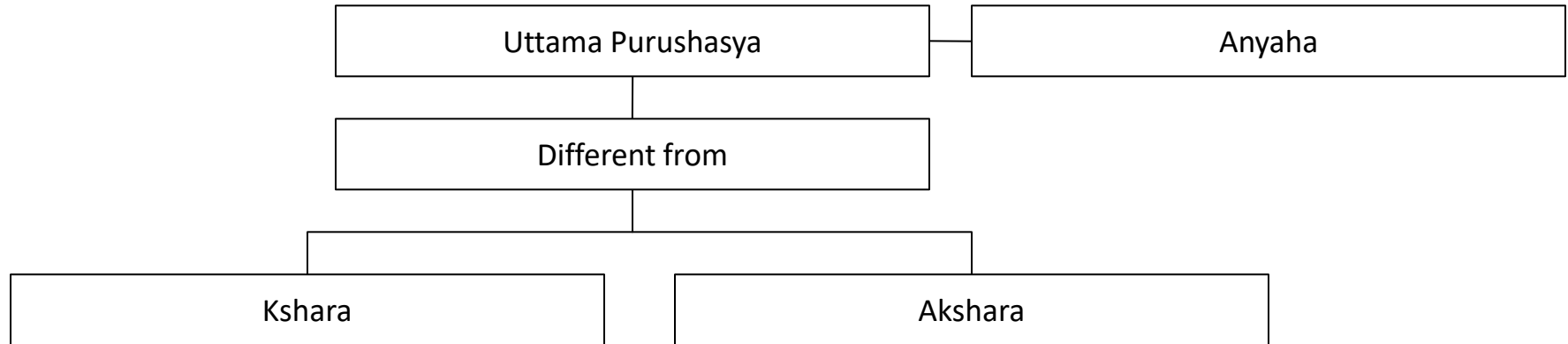
indriyebhyaḥ parā hyarthā arthebhyaśca paraṁ manaḥ |
manasastu parā buddhirbuddherātmā mahānparaḥ || 10 ||

Beyond the senses are the sense – Objects; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Avyakta = Maya = Anandamaya Kosha Pancha Kosha Viveka mantra.
- Beyond Maya = Sakshi.
- Reiterated - Reinforced in Chapter 15.

उत्तमः पुरुषस्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

But distinct is the supreme Purusa called the highest self, the indestructible lord, who pervading the three worlds (waking, dream, and deep – sleep), Sustains them. [Chapter 15 – Verse 17]



- Sakshi beyond Kshara + Akshara
- Purusha = Uttama Purushaha
- Reversed = Purushottama.
- Will be told in Chapter 15.

This Paramatma is Introduced as :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the “Knower – of – the – field” in all “Fields” O Bharata; Knowledge of the “field” As also of the “knower – of – the – field” is considered by me to be my knowledge. [Chapter 13 – Verse 3]

- Upto 23rd Verse - Sakshi has been elaborated... Jneyam, Adhyarupa, Apavada, Nyayena...
- Sakshi – 3 Names “Kshetrajna, Jneyam, Purusha”.

Anvaya :

- Asmin Dehe (Vartamanaha) Paraha Purushaha – Upadrishta, Anumanta, Bartha, Bokta, Maheshvaraha Cha (Bavati).
- Saha Paramatma iti Cha api Uktaha...

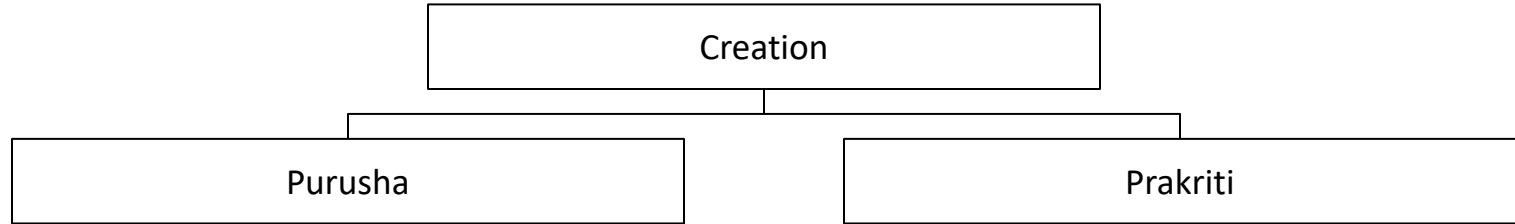
Introduction to Verse 24 :

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानो ऽपि न स भूयो ऽभिजायते ॥ १३-२४ ॥

He who thus knows the Purusa and Prakrti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 – Verse 24]

Phalam of Gita :

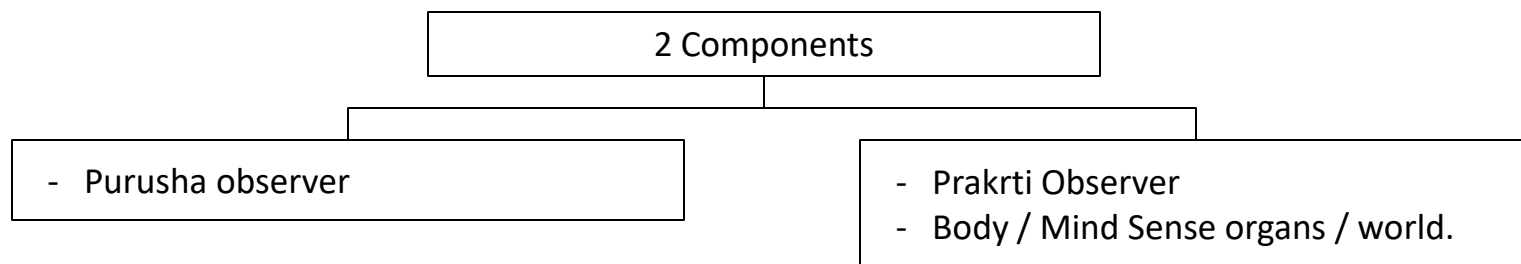
- Phala Sruti - Clear understanding helps us to come out of Δ format.



- Till then in Δ Format = Samsara



Jiva / Jagat / Ishvara



- I am Purusha Tattvam – Observer + Observed Prakrti - Only 2 are there.
- Only 2, 2nd not counted as two.

Purusha (Observer)	Prakrti (Observed)
<ul style="list-style-type: none"> - Satyam - Higher Order 	<ul style="list-style-type: none"> - Available for experience like Svapna - Just because I experience I can't count - Jagrat – Dream No . 2 - Svapna – Dream no . 1 - Both can't be counted - Mithya

This vision is binary format :

- I am Purusha, everything else is Prakriti – Purusha can't be touched by whatever is experienced in Prakrti.

4th Capsule :

- I – Purusha never affected by any violence. Most event in Material World / Body / Mind / Prakrti.
- Upadrashta, Anumanta, Unaffected.
- Changing to binary format = Moksha.
- Phalam – Said is Verse 24 as freedom from Punar Janma.

Na Sa Buyaha Abijayate :

- Person in binary format does not have Punar Janma, doesn't accept one Janma.
- Above mentioned Purusha whoever knows...

Bashyam :

a) Yaha Evam :

- In the above mentioned manner... Upadrashta, Anumanta, Barta.
- Understand Sakshat Kara Purusha, directly knows Purusha.

Confusion :

- One day Purusha will come straight in front of me – in waking, or in Samadhi.
- Atma not object which is going to come in front.
- Direct knowledge of Atma exists only in one way.
 - Knowing = In form of “Claiming” – inform of entertaining thought – Mind is required.
- Purusha - I need not, will not, should not come.
- Purusha = I Myself
- Aham Upadrishta Asmi
Aham Anumanta Asmi
Aham Bharta Asmi
Aham Bokta Asmi
- Claiming = Realisation = Sakshat Kara
- Aham Purusha Asmi



Not Body / Mind / Sense complex

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- It is Srotasya Srotram... Consciousness part – which makes body sentient.
- Consciousness = I .
- Sakshat Aham iti.

Claiming – As I

↑ ↑

Iti Vetti

- Know Purusha and also Prakrti described in 4 Slokas before Prakrti.
- Avidya Lakshana = Moola Avidya = Maya.
- Entertain thought - Aham Purusha Asmi called Avidya because it is Negatable by Vidya.
- Vidya Badyatvat
Vidya Virodhatvat } Prakrti – Avidya Iti Uchyate
- Nivartitam – Which is negated / falsified.

How to know Prakrti?

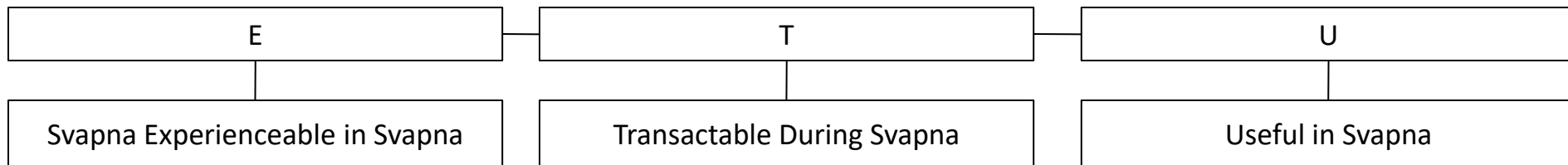
It is Understanding :

- Knowledge of Prakrti = It is really not there!!
- Prakrti has E T U



Borrow from Mandukya Upanishad.

- Svapna has 3 Attributes.



- Even though Svapna Prapancha has Experiencability, Transactability and utility, it is unreal, it doesn't have existence on its own.
 - Jagrat = Svapna no . 2
Having ETU in dream no.2
 - Svapna + Jagrat
Don't have existence of its own.

How it seems to exist?

- Moon has no light of its own.
- Moonlight has light borrowed from sun.
- Similarly this Prapancha also borrows existence from Atma.
- I lend existence to Svapna Prapancha by entering Svapna Avasta.
- I lend existence to Jagrat Prapancha by entering Jagrat Avasta - Prakrti does not exist by itself.
- Abavam, Abaditam – Prakrti made Nonexistent, Negated.

Page 337 - Verse 24

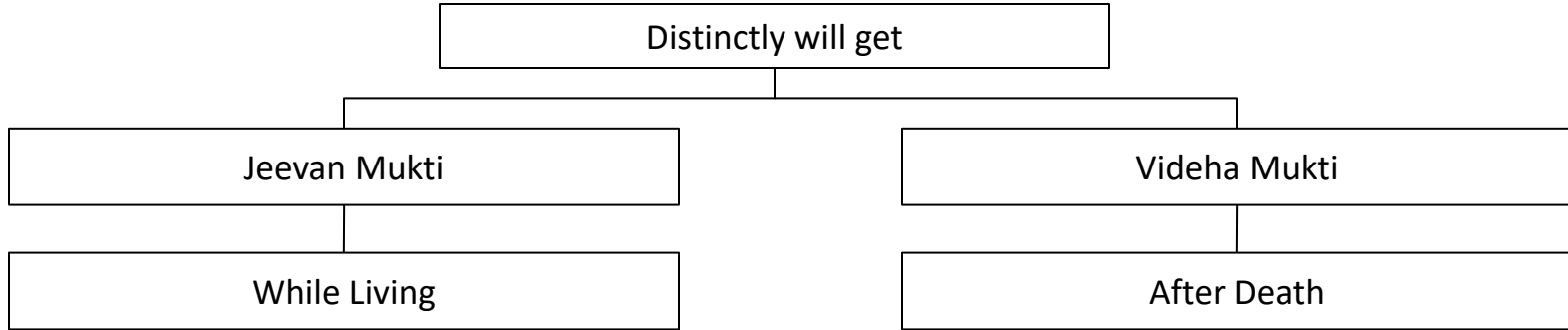
- With Verse 23 – Final pair – Purusha – Prakriti concluded.

Verse 24 : Phalam

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानो ऽपि न स भूयो ऽभिजायते ॥ १३-२४ ॥

He who thus knows the Purusha and Prakrti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 – Verse 24]

- One who clearly knows Purusha + Prakriti.



Ramanuja - Gita Bhashya :

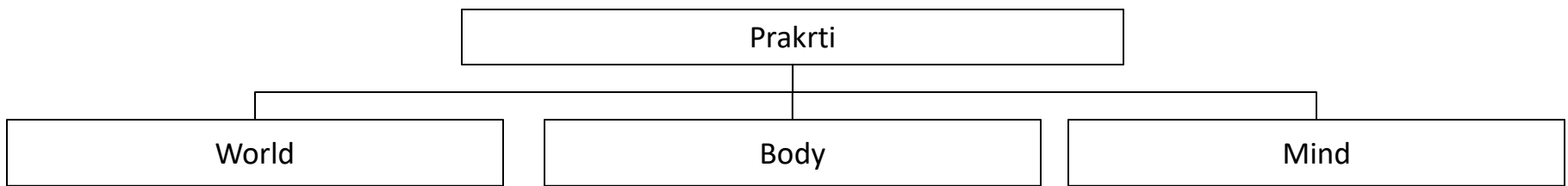
ये तु धर्म्यामृतम इदं यथोक्तं पर्युपासते
शरद्धधाना मत्परमा भक्तास ते ऽतीव मे परियाः

ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate
śraddadhānā matparamā bhaktās te 'tīva me priyāḥ

But those devotees who adopt this ambrosial virtuous conduct (dharma) as taught above, who are full of faith and who regard Me as the Supreme — they are exceedingly dear to Me. [Chapter 12 – Verse 20]

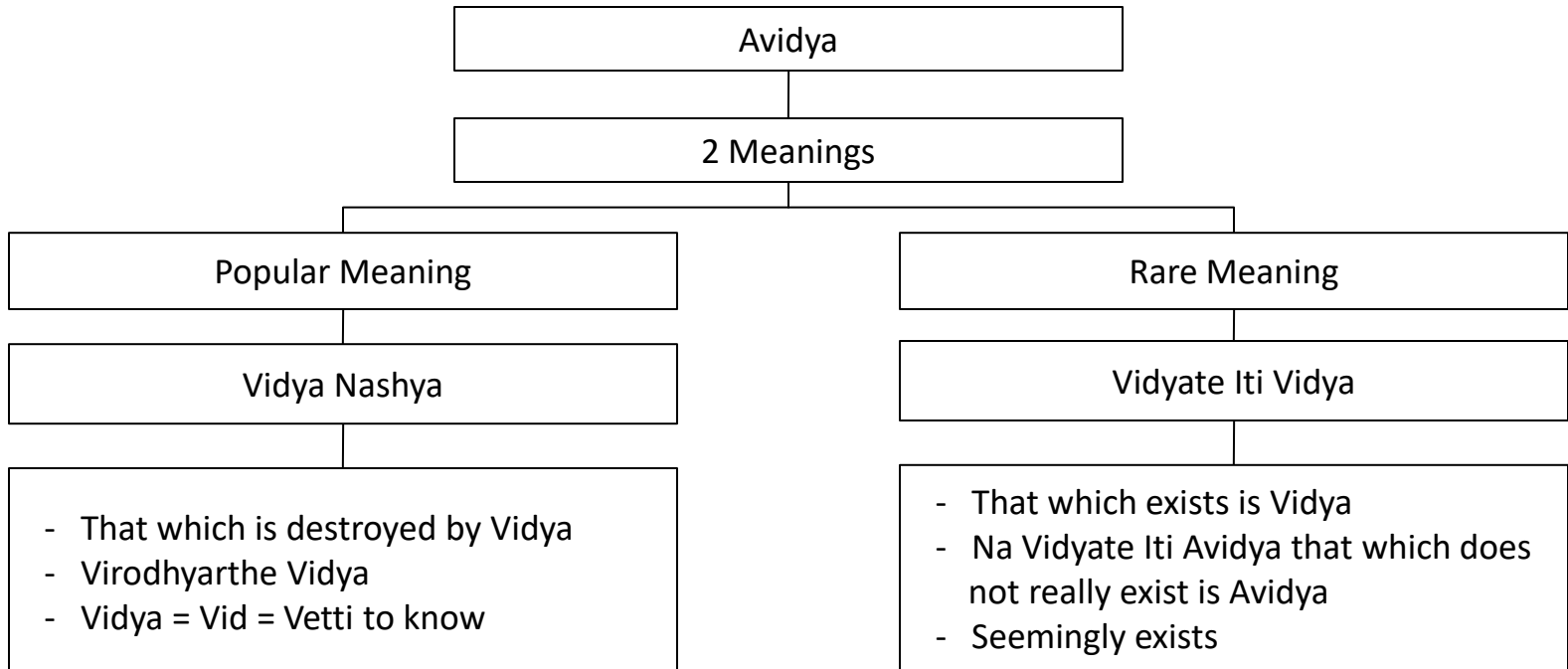
a) Evam :

- Yathokta Prakarena in Above manner – Knowing “Purusha” as I am.
- Purusha Aham Iti Vetti – Sakshat
- Aparokshataya – by Claiming I am Purusha.
- One who knows Prakriti – Experiences universe.

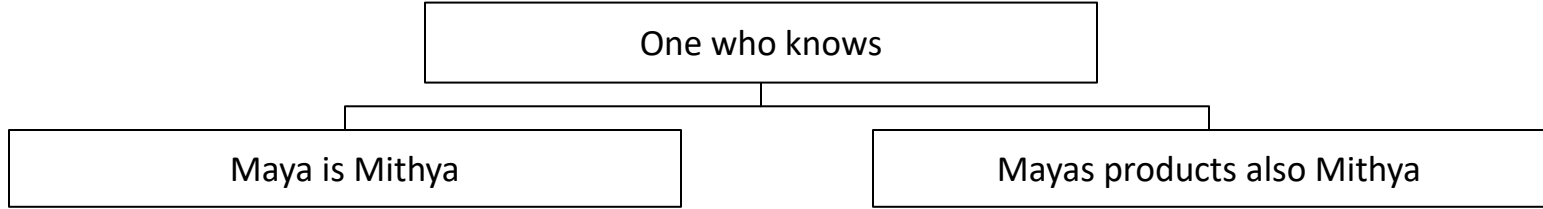


Brilliant note of Shankara :

Krishna	Shankara
<ul style="list-style-type: none"> - One should know Purusha + Prakrti (2) 	<ul style="list-style-type: none"> - One who knows Prakriti as not there. - Mithya Iti Janati - Avidya Lakshana - Moola Avidya / Maya



- Gunai – Svavikara – Along with Guna = Products.
- Normally Guna = Sattva / Rajas / Tamas.
- Here Shankara (Brilliant) gives contextual Meaning – Products.
 - Cosmos = Vikara of Prakrti.



- Drishya Prapancha = Mithya.

Kaivalyo Upanishad :

वैदेरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |

evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Nirvartitam – Negated, falsified, Baditam.
 - Jnani doesn't accept – Prakrti was existing and after Jnanam, Prakrti goes he does not accept.

Jnana Anantaram	Jnani
- Dvaitam Nasti – Jnani doesn't say.	- Dvaitam was not there for it to go away after Jnanam.

Question :

- Does rope snake goes after rope Knowledge.

Answer :

- Rope snake goes away - Not right answer.
- Understand – No rope snake to go away.
- After knowledge, Negate rope snake in all periods of time not in future.
- Trikale Nisheda Pratiyogitvam – Mithyatvai = Advaitam.
- Negate world in all 3 periods.
- Abavam – It has been made Nonexistent.
- How? Eliminated by knowledge.

Purusha	Prakrti
Satyam	Mithya



Jnanam

Vivekachudamani :

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किञ्चिन्न वेदमीति जगत्प्रसिद्धेः ॥ 121 ॥

*sarvaprakārapramitiprasāntiḥ
bījātmanāvasthitireva buddheḥ |
susuptiretasya kila pratītiḥ
kiñcinna vedmīti jagatprasiddheḥ || 121 ||*

This —Unmanifest,|| described as a combination of all three Gunas, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 121]

b) Sarvata :

- In any life style, after Jnanam, Jnani not restricted by any rules...
- Shastra gives total freedom - Will not abuse freedom.

Naishkarmya Siddhi - 4th Chapter.

- Will Jnani violate moral order?
- Yatheshtachara - Licentious life style.

Sureshvaracharya :

- Life disciplined inside.
- Internal discipline spontaneous.
- No control required by Shastram.
- Can be Grihasta, Yajnavalka - Vidwat Sanyasa, Avadoota Sanyasa...

c) Saha Buyaha :

- Punaha, Once again, after fall of Jnani's Body / Paranta Kala.

Mundak Upanishad :

वेदान्तविज्ञानमुनिश्चितार्थाः समन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

vedāntavijñānasuniścitārtāḥ samnyāsayogādyatayaḥ śuddhasattvāḥ |
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve || 6 ||

Having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- He does not come back to this world to take up another body out of Punarapi Jananam Maranam...

Bhaja Govindam :

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥२२॥

punarapi jananam punarapi maranam punarapi janani jathare śayanam |
iha saṁsāre bahudustāre kṛpayā'pāre pāhi murāre ||22||

Born again, death again, birth again to stay in the mother's womb! It is indeed hard to cross this boundless ocean of Samsara. Oh Murari! Redeem me through Thy mercy. [Verse 22]

Law of karma

- Tattwa Bodha borrows from here.
- What happens to Sanchita / Agami / Prarabda of Jnani.

d) Api :

- Even if he lives any life, Jnani not bound by Samsara.
- If he follows, Varna Ashrama dharma, he will certainly attain Moksha.
- Abides by Shastric Rules + Regulations according to Varna / Ashrama.
- He will not be born, Sloka commentary over.

Enquiry : Purva Pakshi

- Objection + Solution.
- 3 Paras – Question.
- 4th Para – Answer.
- Jnani has karma... Because he is Jiva.
- After rise of knowledge no Punar Janma don't take literally.
- Before rise of Jnanam, Jnani does Punya, Papa karma in current Janma...
- 11 to 39 years (23.14)... Must have done - Sanchita karma Up to rise of knowledge.
- Karma after Jnanam (in current Janma) = Agami karma.

Ajnani :

- Karma in current Janma = Agami.

Sanchita :

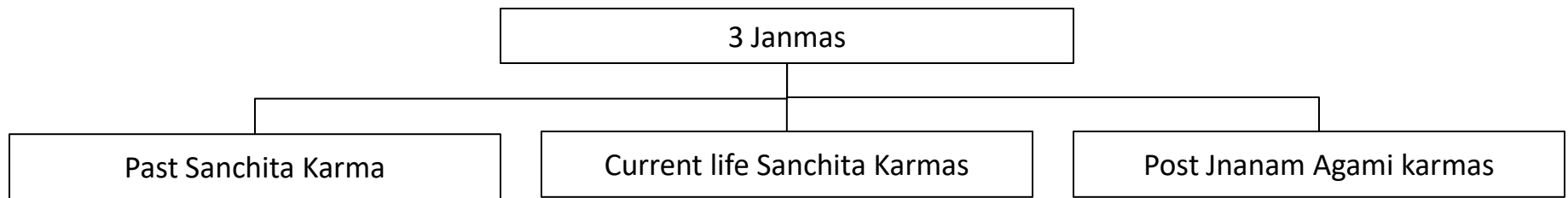
- Infinite - Vast Manushya Janmas.
- All karmas have to produce Phalam, Can't be written off.
- If karma dies without Phalam - Krita Vipranatha Dosha.

Rule :

- Avashyam Anuboktavyam one has to definitely exhaust.
- Kritam Karma Shubha – Ashubham, Punyam + Papam karma in past Janmas, If he commits suicide.
- Na Aboktam Sheeyate Karma.
- Whatever karma is not exhausted, will not leave Ajnani, one more Papams added for suicide.
- Karma gives another body, Karma will chase him for Kalpas.
- Violation of moral order... Kruta Vipra Nasha Dosha.

Purva Pakshi :

- Because of this, Jnani will have 3 Janmas.



- Violation of moral order of karma is inappropriate.
- Advaitin accepts continuation of Prarabda karma, How can it destroy Sanchita / Agami?
- Hence Sanchita + Agami cant be destroyed like Prarabda.

Vichara Sagara :

- Aikya Bavika Vada.

Conclusion : “ One Janma for all 3 karmas “

- If karma destroyed without Phalam, If moral order violated for Jnani, there will be violation of karma - Then chaos in world.
- Shastra Redundant - Will not do Punya karma. One day will go away without reason.
- Jnani will not be born again - Not correct, Jnani will have 3 or 1 Janma – You have to accept.

Shankara is Answer : Purva Pakshi : View not acceptable

- Topic of karma is Apaurusheya Vishaya - Doesn't fall in Pratyaksha, Anumana...
- Logic + Pratyaksha have no access to these topics.
- Use relevant Pramanam – Microscope - Microbe / Telescope – Star.
- Punyam – Papam - Adhristam
- Sanchita karma / Purva Janma
- Svargam - Narakam / Future Janma.
- Veda must be used here : Use logic to understand Veda.

No logic – Not Scientifically proved

Veda Pramana Vakyam :

- Sruti says - Jnani's karmas are destroyed.

a) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ |
kṣīyante cāsyā karmāṇi tasmin'dṛṣṭe parāvare || 8 ||

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma – s is consumed. [II – II - 8]

b)

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

sa yo ha vai tat paramaṁ brahma veda brahmaiva bhavati nāsyābrahmavitkule bhavati |
tarati śokaṁ tarati pāpmānaṁ guhāgranthibhyo vimukto'mṛto bhavati || 9 ||

He who knows that Supreme Brahman becomes Brahman, and in his line(family,), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots – of – the – heart, becomes immortal. [III – II – 9]

- Jnani merges into Brahman while living and after death no Punar Janma.

c) Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामादग्रामं पृच्छन् पण्डितो
मेधावी गन्धारानेवोपसंद्येतेवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti II 2 II

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Videha Mukti determined by length of life.
- Between Jnanam + Videha Mukti = Gap = Jeevan Mukti. Without Karma, Body cant continue.
- Important for continuation of Prarabdham for Jnani.

d) Chandogyo Upanishad :

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवँ हास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ३

Tadyathesikatulamagnau protam Praduyetaivam hasya sarve I
Papmanah Praduyante ya etadevarm Vidvanagnihotram Juhoti. II 3 II

Just as the cotton Fibres of the Isika grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the Agnihotra sacrifice with the knowledge of the Vaisvanara Self. [5 - 24 – 3]

- All other Karmas except prarabda – Burnt by power of Knowledge.
- Paraphrasing of Mantra.

1st Reply :

- Ask Veda - What happens after Jnanam.

24th Verse :

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानो ऽपि न स भूयो ऽभिजायते ॥ १३-२४ ॥

He who thus knows the Purusha and Prakrti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 – Verse 24]

- Phalam of Prakrti – Purusha Viveka Jnanam - One who knows in following manner.

Purusha	Prakrti
<p>a) Purusha Paramartika Satyam.</p> <ul style="list-style-type: none"> - Purusha alone is the reality one should know <p>b) Real Purusha is myself Purushaha Aham.</p> <ul style="list-style-type: none"> - Myself – not Body / Mind / Sense organism but Sakshi Chaitanyam. - Purushasya Satyatvam Atmanam Vada. 	<p>a) Mithya then only Advaitam established</p> <p style="text-align: center;">If Both</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p>Satyam</p> <p>↓</p> <p>Dvaitam</p> </div> <div style="text-align: center;"> <p>Mithya</p> <p>↓</p> <p>Shunyam</p> </div> </div> <div style="display: flex; justify-content: space-around; margin-top: 20px;"> <div style="text-align: center;"> <p><u>Purusha</u></p> <ul style="list-style-type: none"> - Satyam - I am Satyam, everything </div> <div style="text-align: center;"> <p><u>Prakrti</u></p> <ul style="list-style-type: none"> - Mithya - Mithya = Binary format </div> </div>

- What is the benefit of Jnanam – Moksha.
- Shanti Prapti - Nityananda Prapti - Abaya Prapti.
- Dukha Nivritti – Punar Janma Nivritti.
- Jnani not reborn - Said here.

Above Page 338 - 1st Para

Objection - Purva Pakshi :

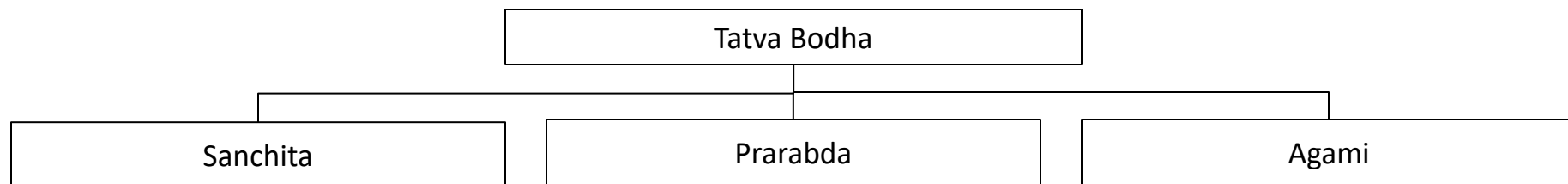
- Page 338 – 2nd (Nanu), 3rd, 4th Para – (Abijayate)
- Purva Pakshi based on Advaitins definition of Punar Janma Nivritti.

How Jnani free from Punar Janma?

Technical Explanation :

- Punar Janma caused by Karma – Type of Karma determines Janma.
- Karma = Janma Karanam.
- When Karmas gone, Janma will not come.
- Jnanina - Karma Abave, Janma Abava.
- Ajnanina – Karma Bavat, Janma Bavat.
- Anvaya Vytareka...

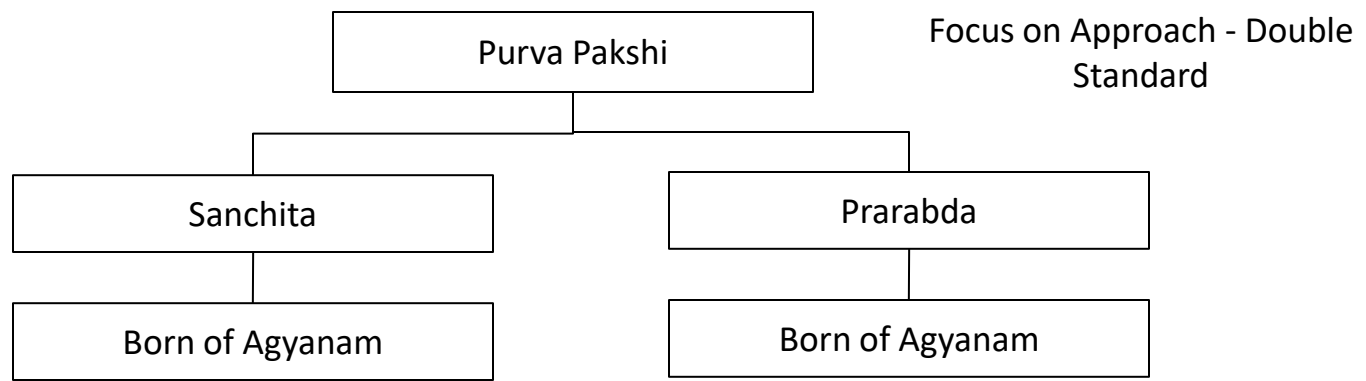
What type of Karma?



- All 3 Destroyed by Jnanam - In this explanation, Purva Pakshi has logical loophole.
- Jnanam destroys Sanchita, Agami avoided, Because Jnani has no Ahamkara - With Ahankara alone Punya - Papa born.
- Ahankara Rahita Karma. Punya – Papam ha Janayati.
- Animals – Ahamkara Abava – Punya papa Abava, Therefore agami Avoided.

Prarabda :

- Jnanam doesn't destroy Prarabda.
- Hence Jnani continues to survive because of Prarabda.
- At Death, Prarabda Exhausted.
- Marana Kale, Prarabdam Abava, Jnana Kale, Prarabdam Asti.
- Tasmāt Punar Janma Abavat – is explanation of Advaitin.



How you Treat differently :

His logic :

- Prarabdam Jnanam Nashyam Karmatvat Sanchita Karmavatu...
- Prarabda destroyed by Jnanam like Sanchita or Anumanam.
- Sanchitam can't be destroyed by Jnanam - Prarabdavatu.

How one destroyed + Other not.

- Karmas come from Kartrutvam
 - Kartrutvam comes from Adhyasa
 - Adhyasa comes from Agyanam / Avidya
 - Therefore all Karmas equally Agyana Janyam.
- } Fundamental logic

Siddantin :

- Karma – Apaurushaya Vishaya - Go by Shastra.
 - Sanchita cant be proved logically
 - Whole Karma / Punya – Papa – Apaurushaya Vishaya.
- Shastra – Primary - Upajeevya Pramanam.
- Logic – Weaker Pramanam - Depends on data collected from Pratyaksham / Shastra. Both primary Pramanam.

- Anumanam – Logic – Secondary Pramanam – Tarqa Upajeevi – Pramanam.
- Data not from another logic... Anavasta Logic.
- Medical investigation - Blood /...Test... / Requires data.

Logic	Sastra
- Weaker Pramana	- Stronger Pramanam. ↓ Sanchita – Destroyed Prarabda – Not Destroyed

Tarqa :

- Agni Sitaha – Vai – Butatvat – Jalatvat. Agni is cold because it is one of 5 Elements – like Jalam.
- Sanchitam / Prarabadam – Karma.
- Pratyaksha Baditam Anumanam.
- Anumanam Negated by Stronger.
Pramanam... Pratyaksha Pramanam.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ |
kṣīyante cāsyā karmāṇi tasmin-dṛṣṭe parāvare || 8 ||

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Hence Punar Janma – Nasti

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
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Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati |
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati || 9 ||

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Knower of Brahman - Jnani becomes one with Brahman - Has no Punar Janma.

Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो
मेधावी गन्धारानेवोपसंघेतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti II 2 II

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Prarabda Shira Anantarena... Janma Abava
- All 3 karmas gone in Maranam.

Chandogyo Upanishad :

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवँ हास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ३

Tadyathesikatulamagnau protam Praduyetaivam hasya sarve I
Papmanah Praduyante ya etadevaram Vidvanagnihotram Juhoti. II 3 II

Just as the cotton Fibres of the Isika grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the Agnihotra sacrifice with the knowledge of the Vaisvanara Self. [5 - 24 – 3]

- Stalk of Munja grass.

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheta munjadi-vesikam dhairyena,
Tam vidyach-chukram amrtam tam vidyach-chukram amrtam-iti II 17 II

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- From - Munja grass with sharp edge – Stalk - Ishika has to be removed.
- Moola – Cotton / Cotton Plant.
 - Upper part of Ishika
 - Agra Baga – Upper part fibres.
- Fibres of Munja grass burnt by fire - Similarly - Sarvani Karmani will be burnt by Jnana Agni.
- Dunoti - To be burnt...

Gita :

यथैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of Knowledge reduce all actions to ashes.
[Chapter 4 – Verse 37]

- Fire burns all material.
- Jnana Agni burns all Karma.
- **Upapatheha cha** : Logic also supports + Understands Sastra - Not to question Sastra (Upajeevi), Sastra – Upajeevya.

Mimamsa Rule :

- Finger burnt... By fire – Upajeevya Pratyaksha Pramana, to understand why fire is hot.
- Sruti Sammata Tarqa – Logic in Alignment with Sruti.
- Logic Used to refute Sastra Shushka Tarqa – Dry Logic.
- Whenever you approach Sanchita, use following logic – not for Prarabda.
- Karana Nashat – Karya Nashat.
- Mukta Ishu logic for Prarabda.
- ‘Avidya – Kama – Klesha’.
- Sanchita caused by Beejam / Seed / Karanam.

Pancha Klesha Patanjali yoga sutra

- Avidya – Ignorance
- Kama – Desire
- Karma – Pushes person to do Karma

- Klesha = Evils – Problems of mind – Seed.
- Seed responsible for plant – Punar Janma because of ignorance alone.
- Ignorance is cause of karma.
- Avidya Abavet - Janma Abava.

Gita :

- Only those karmas produce Punya Papa – which are polluted by Ahankara – Kartrutvam... along with Phala Ichha – desire for fruits.
- When Jnani performs karma - Jnani has no Ahankara...

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥

All actions are performed, in all cases merely by the qualities in nature (Gunas). He whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of Prakrti (Nature). [Chapter 3 – Verse 5]

- Without Ahamkara + Expectation of fruits no karmas undertaken.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १८.१७ ॥

He who is free from the egoistic notion, whose intelligence is not tainted (By good or evil), though he slay these people , he slays not, nor is he bound (By the action). [Chapter 18 – Verse 17]

- When Jnani kills someone, Killing action of Jnani will not produce Adrishta Phalam.
- To show that Jnani has no Ahankara.

Mahabharata : Vala Parva - Chapter 200 – Verse 110 :

- Karma of Jnani = Roasted seed.

Normally Seed	Roasted Seed In Fire
<ul style="list-style-type: none">- Sprouts come out	<ul style="list-style-type: none">- Eat / Handle / Use – Seed, Tastier- Experientially available- Have lost capacity to germinate- Jnanis Karmas falsified – Made Mithya- Can't generate into Punar Janma- Don't sprout into plant.

- Fire = Jnana Agni, Jnani – Jeevatma – Destroys Avidya, Kama, Karma – He is not born again.

Purva Pakshi :

- Logical – Thoughtless – Dry logic thoughtful use of logic... will not violate Pratyaksha – Shastra – Primary.

Purva Pakshi :

- Jnanam roasts karma – After Jnanam – Karmas roasted.
- Before Jnanam in current Janma and past Janma - Karmas not roasted.
- Agyana kale - Unroasted karmas - Agami karmas - Roasting accepted.
- Sanchita can't be destroyed by Jnanam.

Shastra :

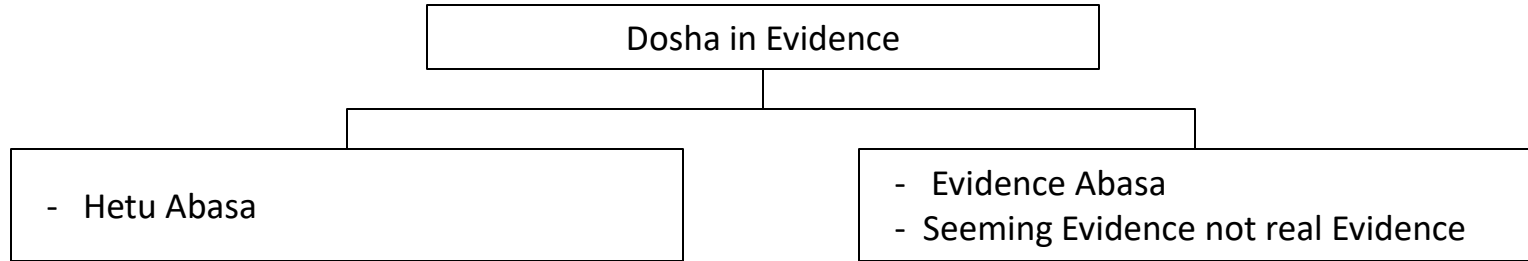
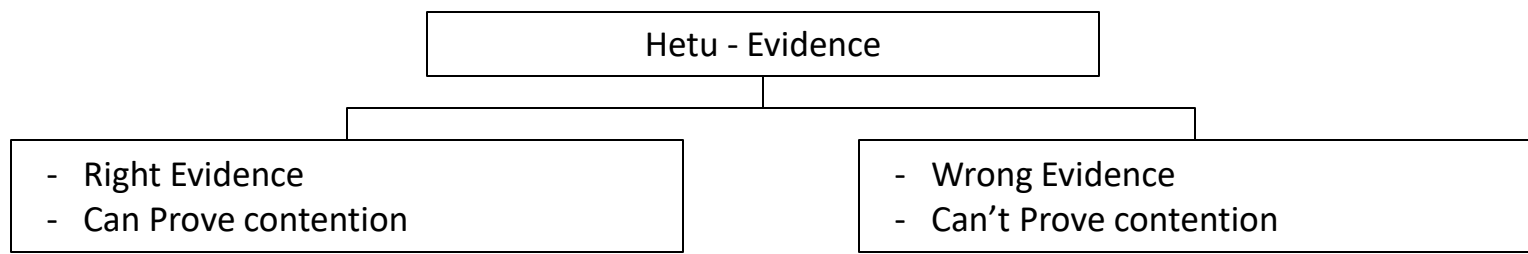
- Tarqa should support Sastra.
- Sruti Bada – Logical defect.
- According to this approach – Sanchita remains - Punar Janma will come.
- Fire – cold like other element – Butatvat – like Water



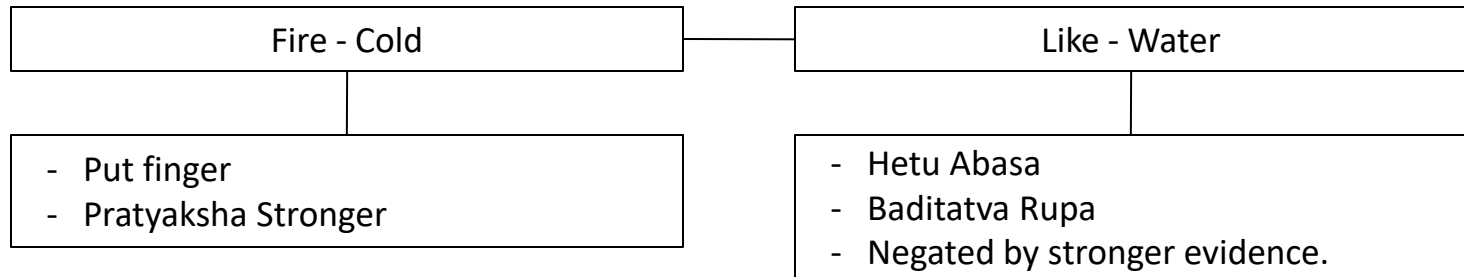
Hetu



Important to Prove



- 5 types of seeming evidence.
- Which becomes non evidence by enquiry.
- When evidence is negated by stronger Pramana = Seeming evidence.



- “ Sarva Karmani “ All karmas Destroyed – ‘Effective in retrospect also’ because Shastra Pramanam...

Sruti Quotation :

यथैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४-३७॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire –of – knowledge reduce all actions to ashes.
[Chapter 4 – Verse 37]

- Purva Pakshi – Question – Next Class .

Chapter 13 – Verse 24 :

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानो ऽपि न स भूयो ऽभिजायते ॥ १३-२४ ॥

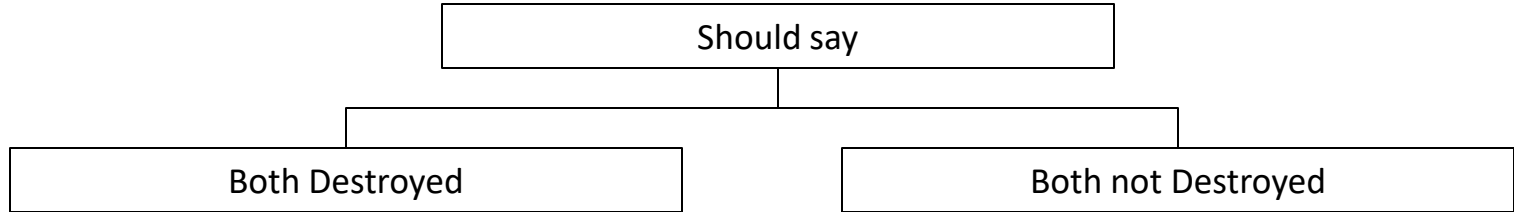
He who thus knows the Purusa and Prakrti together with the qualities, in whatsoever condition he May be, he is not born again. [Chapter 13 – Verse 24]

Page 339 – 3rd Para

- Jnani doesn't have Punar Janma because he is free of Sanchita karma which governs all future births.
- Karma Abavat, Janma Abavat.
- Jnanam does not destroy Prarabda.

Purva Pakshi :

- Treating 2 Karmas – Sanchita / Prarabda differently not correct – Both born out of Avidya.



Shankara :

- Karma = Apaurusheya Vishayam = Shastram Pramanam.
- Jnanam destroys Sanchita - Shashtra Pramanam
- Jnanam roasts all Karma – Mahabaratha.

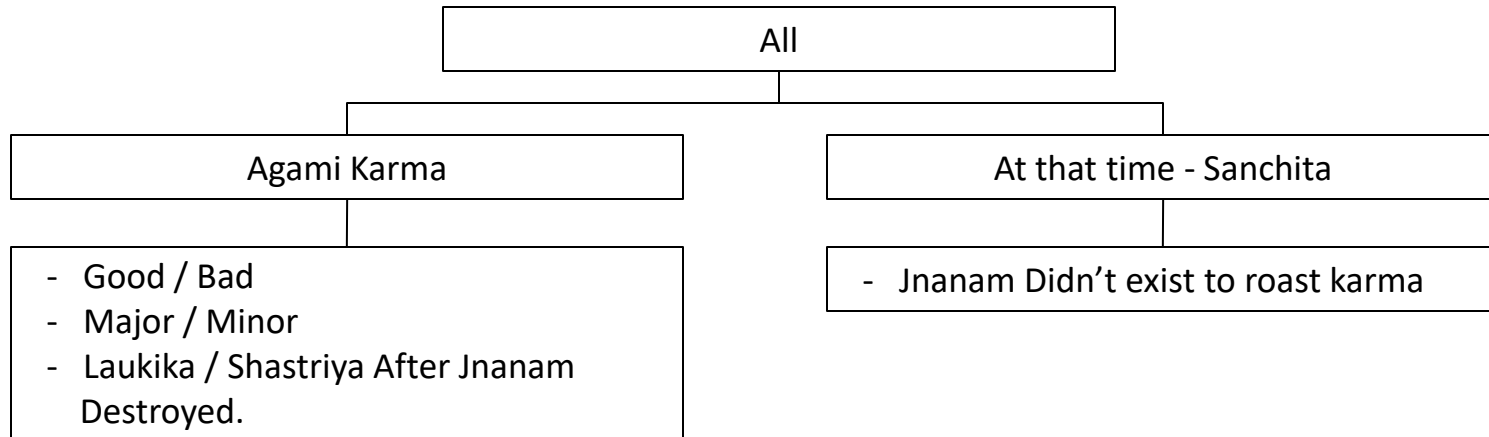
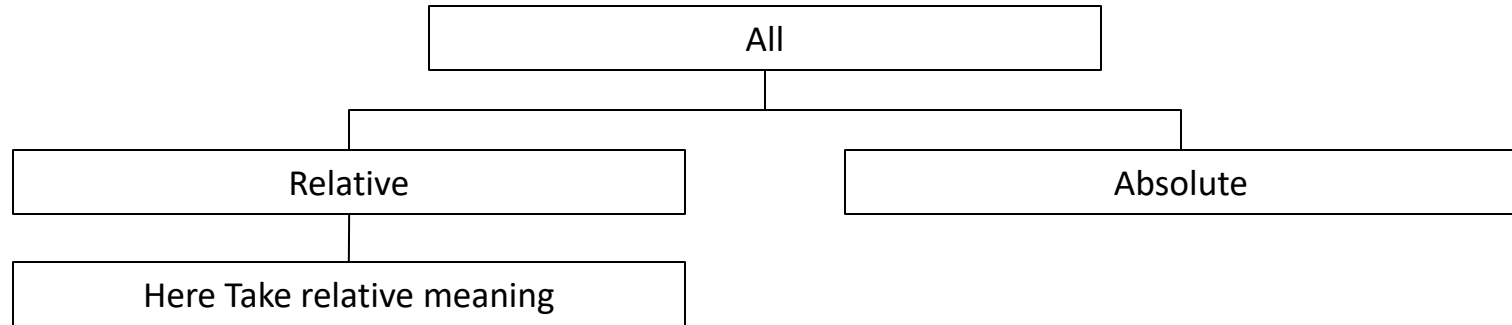
Purva Pakshi :

- Jnanam roasts all agami - Because Jnanam is there.
- Before Jnanam Utpatti, Jnanam is not there to burn.
- Take retrospective effect - Sruti says - Sarva Karmani.

Pre Jnanam Karma	Post Jnanam - Karma
- Sanchita of Current + Purva	- Agami

Purva Pakshi – Question :

- Sarva - not all in absolute sense In Common Parlance. All of you come for dinner.
- (All = Assembled + Invited) All not whole humanity.



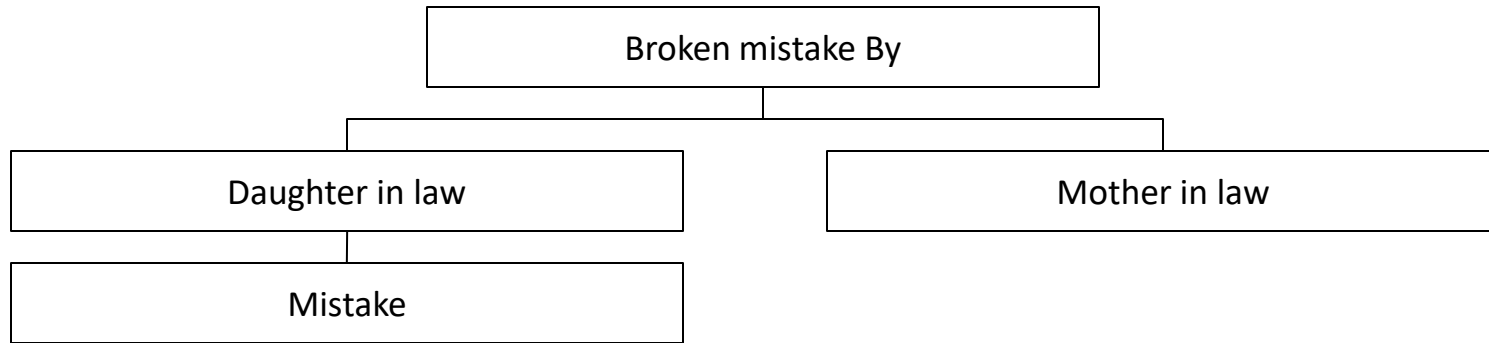
Shankara :

- All born out of Agyanam - Cant restrict “Sarva”.
- Sarvam Khalu Idam Brahman.
- No reason for restriction Sarva = All.

Purva Pakshi :

- You are discriminative / Partial.
- If you don't want to restrict, why you restrict to Prarabda.

- Sarva = Takes all karmas.
- Present Prarabda – Prakrushena Arabdam Prarabda, Started fructification, don't get destroyed.



- Same rule should apply to both.

Shankara :

- Keep with Shastram

Sanchita	Prarabda
<ul style="list-style-type: none"> - Agami <p>↓</p> <p>Result has not Started fructification.</p>	<ul style="list-style-type: none"> - Fructified hence to be treated differently - Started fructifying - Arrow released from Bow - Fan continues to run after it is switched off. - Sheer Momentum driving cycle – Fast without Pedalling.

- One set of arrows in quiver



Sanchita / Agami not released.

- One set released = Prarabda... to strike deer.
- Arrow travels beyond the deer, depending on momentum – After fulfilling purpose.
- Veda – 4th Da – Vidyati – to pierce

Mundak Upanishad :

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

dhanurgrhītvāpaniṣadam mahāstram śaram hyupāsānīṣitam saṁdhayīta |
āyamyā tadbhāvagatena cetasā lakṣyam tadevākṣaram somya viddhi || 3 ||

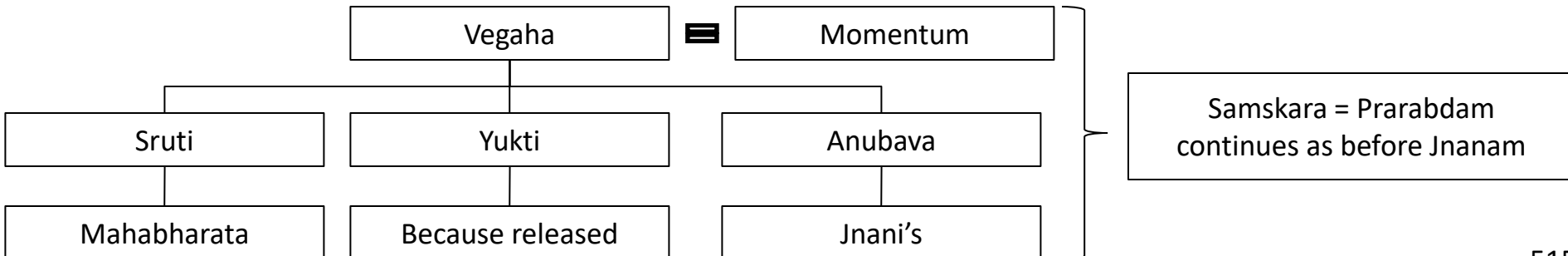
Having taken the great weapon – the bow furnished by the Upanishad's and fixed in it the arrow rendered pointed by constant meditation; and having drawn it with the mind fixed on the Brahman, O good – looking youth! Penetrate that mark – the Immortal Brahman. [II – II – 3]

- Dhanurvihidam.. Striking, hitting.
- Arrow falls on ground only after striking.
- Charama Prarabda of Jnani - All situations conducive for Moksha – Adhyatmave Samskaras...
- Jnana Prakrti = Prarabdam role of free will... also there - Don't abuse freewill, conducive Janma lost...
- Provides opportunities and Desire for Jnanam...
- Jnanam comes at Particular age – in class all there.
- Arrow hits deer - Prarabda purpose served for Jnani.
- Hence Jnani's body continues... Jnani has no desire.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

For him there is no interest whatever in what is done, or what is not done, nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Can afford to die.

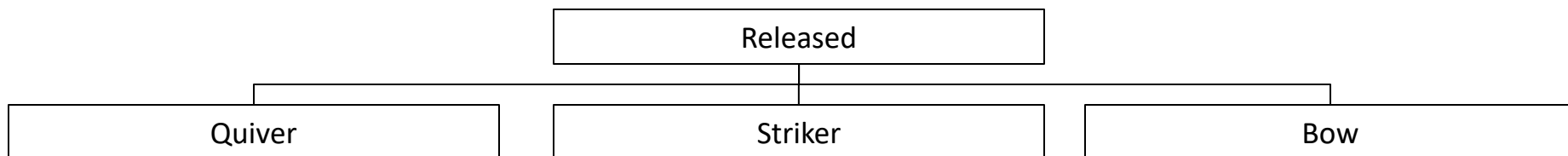
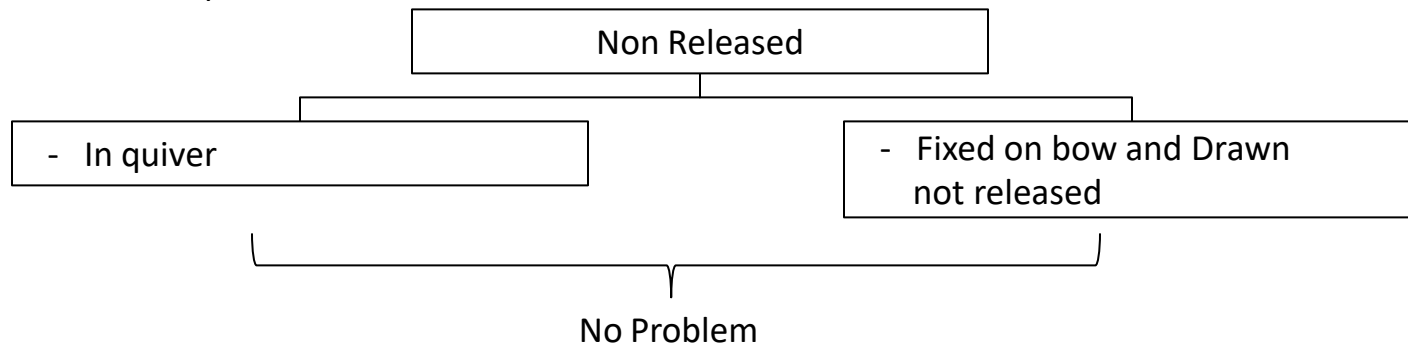


Who knows I have Jnanam?

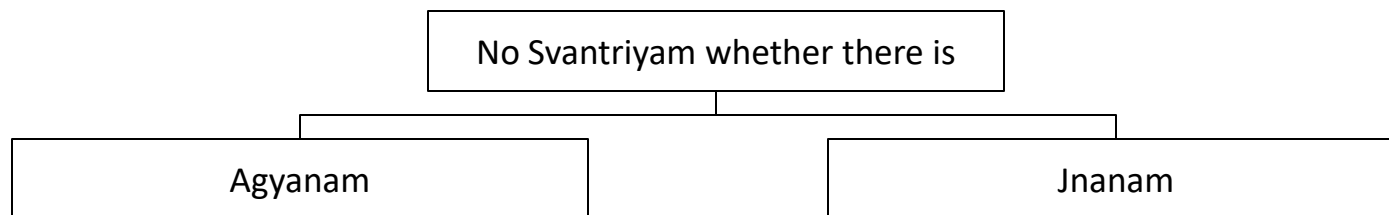
- Jnani knows, that I have Jnanam.
- Vidwat Anubava, Pratyaksha Pramanam.

Next Para : Sa Eva Ishu

- Same arrow in quiver - Doesn't function.



- Makes difference, releaser can't do anything.
- Agyana Adhyasa - Nivritti takes place...
- Jnanam has come, It is baby. Human cant withdraw Arrow - After releasing.



- If non Prarabda arrow, Unreleased, not endowed with momentum of travel...
- Jnanam has benefit – if quiver not released - Arrow not under control of Jnani / Ajnani.

- Unreleased arrow can be withdrawn.
- Sanchita / Agami in Sukshma Sharira Ashrayam, withdrawn from activation become roasted, Non functional seed.
- Only after exhaustion of Prarabda, when body of Jnani falls... no Sanchita, Agami + Prarabda – (Exhausted)
- No defect in Krishna's Statement – Hence Jnani gets Videhe Mukti.
- Extended discussion - Logically confront Purva Pakshi not in Gita.

Purva Pakshi - Anumanam

- Prarabdam not destroyed by Jnanam, Therefore Sanchitam also not destroyed.
- If Jnanam does not destroy Sanchita, will Jnani get Moksha – from rebirth.

Purva Pakshi :

- Assume Sanchita + Prarabda exhausted Allot one Janma for Jnani.
- Vichara Sagara – 7 Janmas suggested
- Sanchitam – infinite Karmas exhaust in infinite Janma.
- 'Snir Moksha Prasanga' Dosha.

- Prarabda also destroyed by Jnanam . because it is Karma like Sanchita.

Problem :

- Vedanta – Unpopular text. All closed after class
 - Only terminally ill will come.
- No Teachers to teach Vedanta.
 - Agyanis teaching Vedanta. “No Sampradaya”

Technical :

- Sarva Karma Nasha and Moksha comes.
 - Time – When Karma destroyed, beginning of Moksha.
 - If Moksha begins by destruction of Karma...
 - It will be Anitya Moksha like Svarga.
Anita Svarga also can also be called Moksha.
 - Moksha = Name of Permanent solution of Samsara

3rd Technical Answer :

- If Jnanam destroys 3 Karmas Moksha will have beginning + end.
- Anirmoksha Prasanga Stares at you.

- Therefore come to Sastra.
- Logic brings you to Anirmoksha Prasanga.

Based on Sastra :

- Prarabda not destroyed.
- How you explain double standard.
- When both born out of Agyanam? Next class.